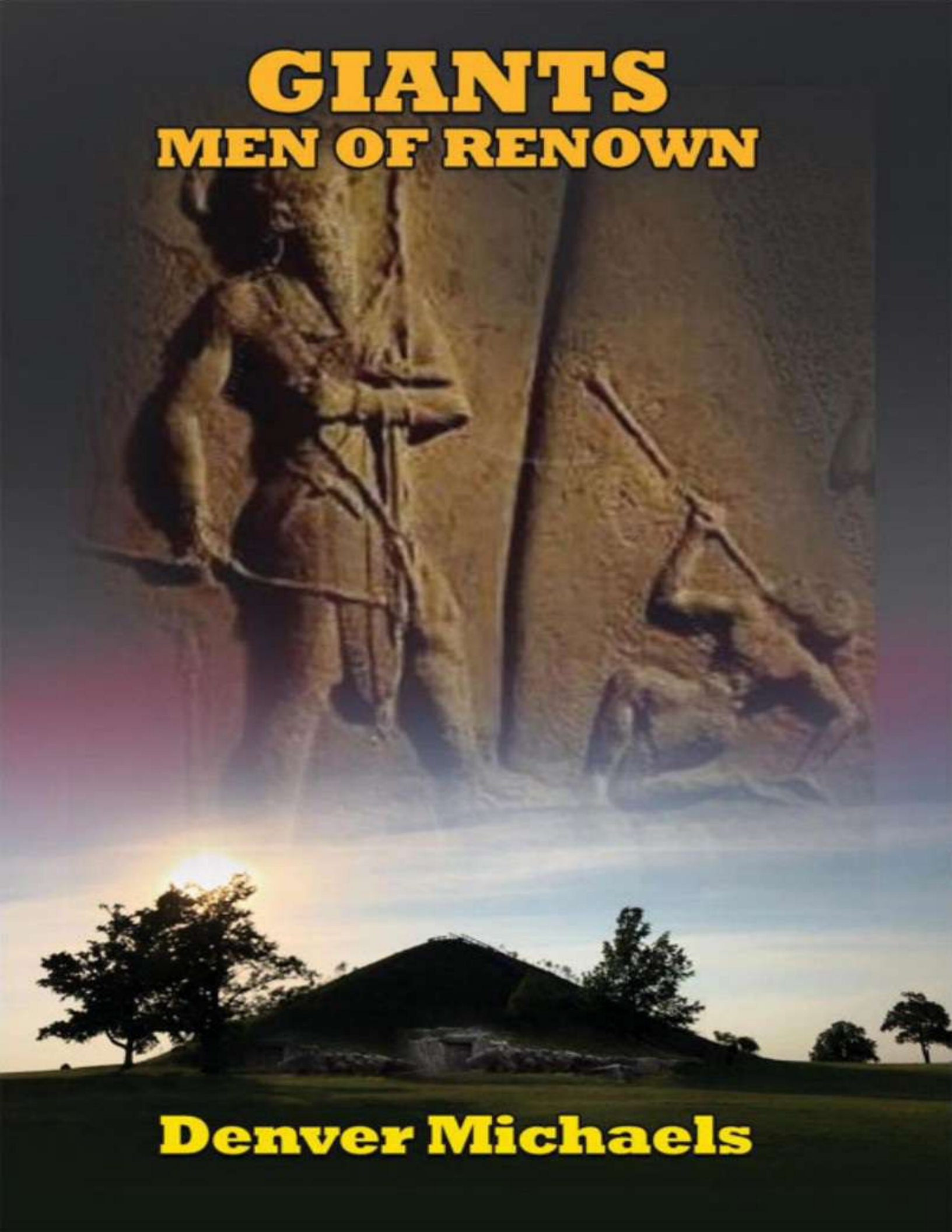
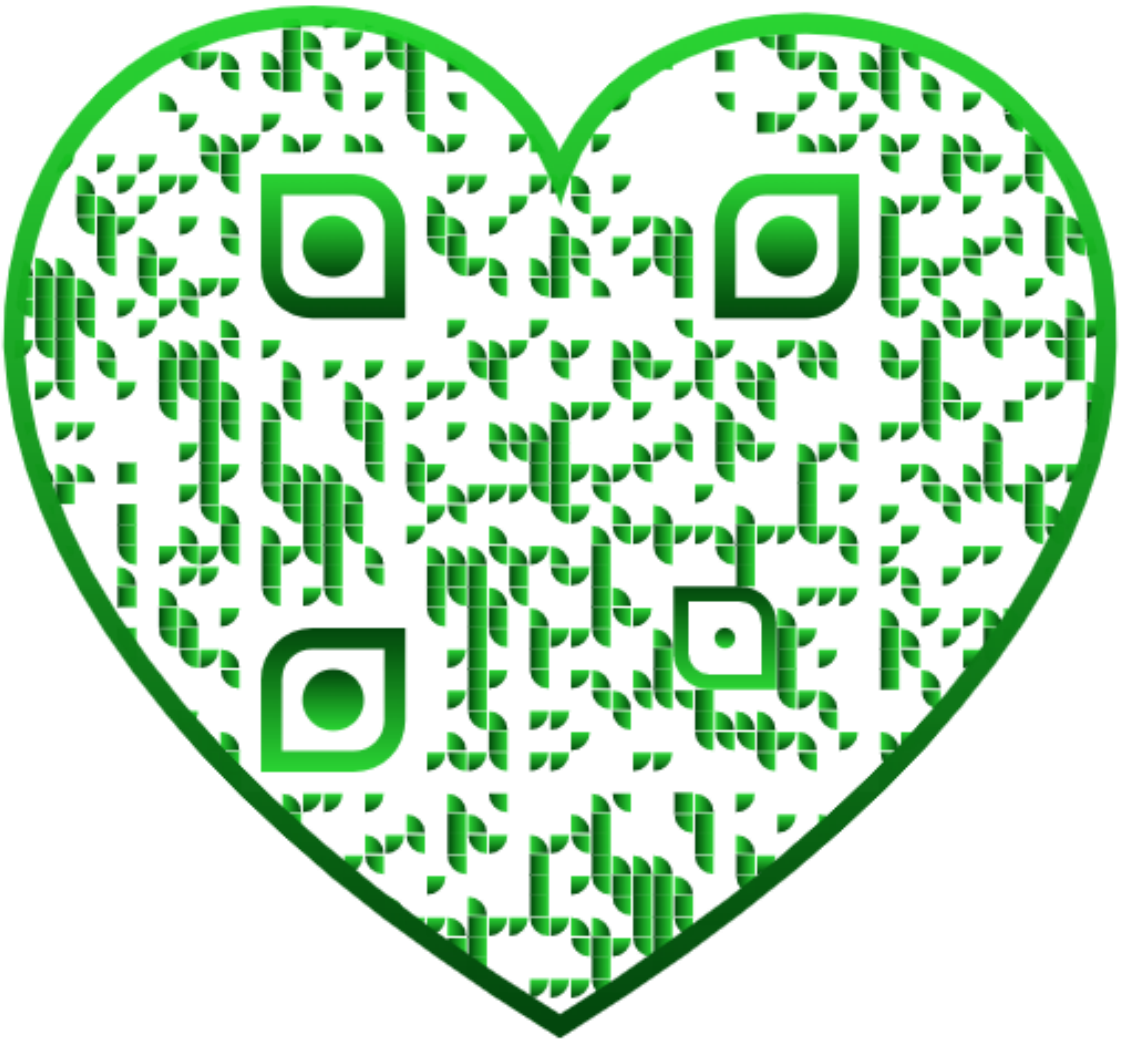
# GIANTS
## MEN OF RENOWN



Denver Michaels



# GIANTS

# MEN OF RENOWN

**Denver Michaels**

# TABLE OF CONTENTS

**Introduction: A Legacy of Giants**

**Part One: The Myths**

**Chapter One: Giants in the Bible**

**Chapter Two: Extrabiblical Sources**

**The Book of Enoch**

**The Kebra Nagast**

**The Book of Giants**

**The Book of Moses**

**Apocryphal Texts**

**Chapter Three: Mesoamerican & South American Stories**

**Tales from the Maya**

**South America**

**Chapter Four: Stories from the South Pacific**

**New Zealand**

**Hawaiian Giants**

**Chapter Five: Giants of Ancient America**

**The Stonish Giants**

**Mescalero Tales**

**The Nahullo**

**Mastodons, Mammoths & Mound Builders**

**Pawnee Giants**

**The Si-Te-Cah**

**Tsul ‘Kalu**

**Native Legends: Giants or Bigfoot?**

**Chapter Six: Greek Mythology**

**Primordial Giants**

**The Titans & Olympians**

**Recognizable Themes**

**The Hyperboreans**

**Chapter Seven: European Myths**

**The Giants of Britain & Ireland**

**Norse Giants**

**Chapter Eight: Myths from the Indian Subcontinent**

**Daityas, Rakshasas, & More**

**Jainism: Giants & Inconceivable Lifespans**

**Chapter Nine: It All Goes Back to Sumer**

**Ullikummi**

**Part Two: Encounters**

**Chapter Ten: The Conquistadors Meet the Sons of Anak**

**Hernando de Soto**

**Cabeza de Vaca**

**Vázquez de Coronado**

**Other Spanish Explorers**

**Chapter Eleven: More New World Encounters**

**Amerigo Vespucci and the Island of the Giants**

**Jean Ribault**

**Captain John Smith**

**Chapter Twelve: The Bigfeet & The Long Ears**

**Easter Island**

**Chapter Thirteen: Ancient America: We Have it All Wrong**

**The Allegewi & The Adena**

**The Seri**

**Cliff-Dwelling Giants**

**The Giants of the Channel Islands**

**The Wa-gas & Ancient Giants**

**Part Three: Putting it All Together**

**Chapter Fourteen: The Builders**

**Chapter Fifteen: Strange Tablets & Other Artifacts**

**Chapter Sixteen: Where is the Evidence?**

**Chapter Seventeen: Ancient Astronaut Theorists Say Yes!**

**Chapter Eighteen: Conclusion**

**Bibliography**

**Endnotes**

**About the Author**

# Introduction

## A Legacy of Giants

*Whereas the modern world equates myth with imaginative invention, ancient cultures used it as an instrument for recording important facts and events so they would be memorized and recalled generation after generation.*

—Freddy Silva,

*The Missing Lands: Uncovering Earth's Pre-flood Civilization*

It must have been around 1980 or so when my interest in the topic of giants began. I was seven or eight years old at the time, sitting in Sunday school class at a Holiness Pentecostal church deep in the mountains of southwestern Virginia. Our lesson and coloring pages that morning were from 1 Samuel 17 —the David and Goliath story. Most every kid that goes to church at least semi-regularly will go over that lesson several times during their church career, and even those who do not attend church know the gist of the story.

"Well now I hope y'all can see that nothin', and I mean nothin', is too big for God," Mrs. Fox said in her heavy "Southern Mountain Speech" accent with a broad, toothy smile.

At some point during the lesson, I raised my hand and asked, "Sister Fox, how much is a cubit?"

"Honey, I don't know. Why?"

"I'm tryin' to figure out how tall Goliath was, but I don't know how much a cubit is."

“Well sweetie, I heard preachers say he was ten foot tall!” I thought about that for a while until it finally hit my young mind like a freight train. Ten feet? Ten feet! As I reflected on Mrs. Fox’s response, I recalled my dad telling me that the rim to the basketball hoop out at the back end of the church parking lot was ten feet off the ground. Good grief!

Almost forty years have passed since then, and I’m still thinking about Goliath—the man who could almost stand at eye level with a basketball rim. Of course, as a boy I missed the entire point of the David and Goliath lesson. The lowly shepherd boy, empowered only by his faith in God, rose to the challenge and slew the mighty giant. That was supposed to be the big takeaway. I was meant to leave class and take that story and apply it to my own life—you know, no challenge in life is too big if I will only put my trust in God. Meh. Who cares? But a man standing as tall as a basketball hoop—that’s what I took from the story!

So, here we are.

## Our Collective Fascination

*The ogres and witches and giants of fairytales stand in as metaphors for those obstacles that we all face in our own lives.*

—Kate Forsyth

As a people, it seems we are inherently drawn to stories of giants. Most everyone remembers the English fairy tale “Jack and the Beanstalk,” a story which features a tamed version of Jack. The original Jack was a renowned giant slayer in English folklore, known as “Jack the Giant Killer.” Parents everywhere read the “G-rated” Jack story to their children, and it has even been adapted for television and featured in cartoons. In the story, Jack acquires magic beans which cause an enormous stalk to grow outside his window, and he climbs the stalk and comes upon a castle high in the sky inhabited by a giant. The giant smells Jack and bellows out the famous

rhyme:

*Fee-fi-fo-fum!*

*I smell the blood of an Englishman:*

*Be he alive, or be he dead,*

*I'll grind his bones to make bread.*

As the story progresses, Jack steals gold coins and other treasure from the giant as he sleeps. However, during one of Jack's excursions, the giant wakes up and chases him down the beanstalk. In the nick of time, Jack chops down the beanstalk before the giant reaches the ground causing him to fall to his death. I find it interesting that the giant smelled Jack and wanted to eat him. Surely the plethora of tales from around the world in which giants feast on human flesh is the inspiration for the cannibalistic trait of the giant in the fairy tale.

As mentioned, the tale of Jack and the Beanstalk is something of a sanitized, G-rated version of Jack the Giant Killer. Jack is an English hero, an archetype appearing in a number of stories and fairy tales, and the Jack the Giant Killer story is set during the reign of King Arthur. In the story, Jack becomes famous and earns the nickname "Jack the Giant Killer" after he kills a giant named Cormoran using a pitfall trap. Upset over Cormoran's death, a giant cannibal named Blunderbore captured Jack and took him to an enchanted castle. Blunderbore was no match for Jack, however, as Jack hanged and stabbed the giant and his brother.

# HISTORY OF

# JACK

THE

# GIANT KILLER.

CONTAINING

His Birth and Parentage—His meeting with the King's Son—His noble Conquests over many monstrous Giants—and, his relieving a beautiful Lady, whom he afterwards married; &c.

GLASGOW:

PRINTED FOR THE BOOKSELLERS.

62.

The classic book Jack the Giant Killer.

Throughout the story, Jack encounters one giant after another and puts them to the sword. Jack even beheaded Lucifer in the story and gained membership into the prestigious Round Table. It is noteworthy that Jack often employed trickery in his battles against the giants, once even tricking a two-headed giant into splitting open his own abdomen. As we shall see throughout the first part of this book, trickery is often used to defeat giants in tales all over the world.

Giants are prominently featured in English literature. In Jonathan Swift's classic novel Gulliver's Travels, Gulliver lands on a peninsula called Brobdingnag which is inhabited by a race of giants. These people are exceedingly tall, standing as high as sixty feet and walking with ten-foot strides. Everything in Brobdingnag is large and in proportion with the giant-sized people: insects are as large as birds; rats are the size of dogs; and enormous flora grows on the island. Swift's Brobdingnag is much like the antediluvian world of legend and the megafauna and megaflora are quite like those of the Pleistocene epoch. Gulliver himself goes on to become a giant during his travels. After a shipwreck, he is marooned on the island nation of Lilliput, and the diminutive, yet belligerent, inhabitants take him prisoner.

Gulliver himself goes on to become a giant during his travels. After a shipwreck, he is marooned on the island nation of Lilliput, and the diminutive, yet belligerent, inhabitants take him prisoner. In the first book of The Pilgrim's Progress, the classic Christian allegory written by Englishman John Bunyan, the protagonist Christian and his travelling companion Hopeful are captured by the giant Despair and locked away in Doubting Castle. Despair and his giant wife Diffidence beat and starve the pair, but they finally manage to escape using the key of Promise.

In the second book, which chronicles the pilgrimage of Christiana, Christian's wife, her guide to the Celestial City, Greatheart, kills giant Despair. Along the way, Greatheart slays three other giants: Maul, Grim, and

Slay-Good.

Paul Bunyan, the giant lumberjack of American folklore, got his start in the oral traditions of nineteenth century logging camps. Loggers recounted his exploits by firelight after hard days of backbreaking work. Accompanied by his blue ox, Babe, Bunyan engaged in superhuman exploits. He tamed the Whistling River; Bunyan logged North Dakota, leaving it the grassy plain it is today; he dug a watering hole for his companion Babe to drink from, thus creating Lake Michigan. Today, enormous statues of Bunyan are scattered throughout the United States and are prized destinations for road trippers who enjoy having their pictures taken at offbeat locations.

## The Giants of Prehistory

Cultures around the globe have always associated giants with creation myths. They represent chaos, and primordial giants are often present in the opening acts of creation. Oftentimes, giants symbolize the elements and weather. In the chapters to follow, I will recount myths featuring giants holding up the sky and giants responsible for seismic activity and calamities. With all that in mind, it is natural for giants to also be tied to a number of global flood myths, sometimes as the cause of the cataclysmic floods.

Edgar Cayce (1877–1945) was an American clairvoyant who performed readings for clients while in a sleep-like trance, earning himself the nickname of “The Sleeping Prophet.” Many credit Cayce as a key founder of the modern New Age movement. What concerns us here is that Cayce had a bit to say about giants in his readings, and what is more, Cayce’s giants go all the way back to Atlantis, the “mythical” island nation that Plato spoke of in his works Timaeus and Critias. Well before Cayce’s readings, Greek historian Diodorus Siculus (90 BCE–30 BCE) noted that the Atlanteans were twice as tall as ordinary people and lived twice as long. The notion of extreme longevity among giants will be explored throughout this book.

Edgar Cayce.

Circling back to Cayce's teachings, he believed that thoughtforms, or souls, projected themselves into physical form in animal bodies on Earth long ago. Once in physical bodies, these thoughtforms quickly forgot their true nature and they had to reincarnate over and over until they realized their origin and true identities. Cayce said that humans began their evolution on Atlantis over 200,000 years ago and stood between ten and twelve feet tall. Dr. Greg Little, an authority on Cayce's readings, North American burial mounds, and giants, wrote the following:

Human life, according to Cayce, resulted from thought forms (souls) that moved into the universe and projected themselves into physical form. But by so doing, the energy-based soul becomes trapped in physical matter. Cayce's term "sons and daughters of men" refers to "souls who had become so physical, so terrestrial as to have lost their awareness" (Edgar Cayce's Atlantis; 2006; Little, Van Auken, & Little). In losing this awareness of their true spiritual nature, the souls were destined to reincarnate into physical form until they regained their awareness of their nature and origin. The "sons and daughters of men" had evolved over many lifetimes and became physically smaller in size. But during this early time period, somewhere around 210,000 B.C., more thought forms projected into physical form and they initially retained some of their awareness about their true nature. These were called the "sons and daughters of God" because they still had a connection to their source and remained somewhat godlike. Trapped within their encasement in physical form, the "daughters of men" began to interbreed with the newly arriving "sons of God" "creating creatures that were half god-like in their size and power and half human." These were referred to in the Bible as the Nephilim.1

One of Cayce's most often-cited quotes regarding giants comes from reading 364-11:

These took on many sizes as to stature, from that as may be called the midget to the giants—for there were Giants in the earth in those days, men as tall as (what would be termed today) ten to twelve feet in stature, and in proportion—well-proportioned throughout. The ones that became the most useful were those as would be classified (or called in the present) as the ideal stature, that was of both male and female (as those separations had been begun); and the most ideal (as would be called) was Adam, who was in that period when he (Adam) appeared as FIVE-IN-ONE—See?

Another of Cayce's readings hits on a point that will be explored throughout this book—the idea that giants represented an elite bloodline that occupied the top tier of an ancient hierarchy, especially in North America. Reading 1298-1 says:

"The entity's sojourns then were with those of a race of unusual height, unusual proportions to what might be termed in the present. For they were then the lords of the land…" (Emphasis mine.)

Helena Blavatsky.

Cayce certainly wasn't the only mystic to refer to giants in their work. The Russian-born occultist and cofounder of the Theosophical Society, Helena Petrovna Blavatsky (1831–1891), mostly known as Madame Blavatsky, wrote of giants extensively in her work The Secret Doctrine. In her book, she described the Atlanteans as giants, and wrote of giants on another sunken landmass, this one in the Pacific, Lemuria. Additionally, "pre-Tertiary giants" capable of doing battle with the ancient megafauna of the day, can be found in her work:

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole posse comitatus of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him.

A 1908 newspaper article featured a story on the giants of our prehistory, suggesting that the size of humans is in decline and that Adam was the tallest man who ever lived. The piece discussed Madame Blavatsky's pre-Tertiary giants:

Blavatsky not only finds evidences of the existence of giants long ago, but she believes she knows why there were giants. They were huge, a match for the colossal animals of those times, whose skeletons terrify us in our museums. And these mammoth beasts in their turn were of a size

corresponding to the giant ferns and other luxurious growths of those early ages when life on the material plane was everything, and life above the physical was scarcely born.

Those were the days of brawn. There was no intellect. With the increase of brain power there has been a diminishing need for physical mass. A man with a big brain does not need a big body in order to win in the modern world. And if he has a big body without a big brain he will be a loser.

The days when there were giants were inconceivably long ago. They were before the deluge, literally. Science in its many branches testifies to the reality of the flood, and of more than one flood. It testifies that with each cataclysm came a change in the configuration of the earth's surface. With each change has come a new and physically smaller race. We are the fifth race. Mme. Blavatsky holds that the Bamien statues were built as pictures of the changing races.2

The mystics Blavatsky and Cayce both believed that the physical stature of humankind is decreasing. As you will see throughout the pages of this book, our physical decline is recorded in many of the myths and religious texts all over the world. But maybe it isn't necessary to go that far in looking for answers for humankind's decrease in physical stature. Author, researcher, and star of History's popular television show Ancient Aliens, David Hatcher Childress, offered an explanation in his book Lost Cities of North & Central America:

Mankind's favorite sport of warfare is also the logical reason why men have been getting shorter throughout history, rather than taller, as our high school history teachers may have wrongly told us. The reason that people have been getting shorter throughout history (there were giants in those days…says the first book of Genesis) is that when one has a ritual battle (or any battle, for that matter) one will naturally place the larger men at the front, much the same as in a football game. However, since battles with deadly weapons tend to permanently eliminate a large number of participants, especially those at

the front, the big guys were typically killed. Leaving only the smaller men to breed, we see how warfare makes people shorter over a period of time. The Napoleonic wars reduced the average height of Frenchmen by several inches and today the French are not well known for their stature.

Childress made a couple of great points in the preceding passage. First, the "big men to the front" example is true throughout history, and in chapters to follow, I will offer proof that this occurred, with a resulting decline in physical stature, especially in the Americas. The Tiremenen of Patagonia, the Seri of Mexico, the Susquehannocks of the mid-Atlantic region of the United States and the Allegewi of the Ohio River Valley (and beyond), are but a few tribes who were decimated by warfare. The height of the people of these tribes was once legendary, but wars with neighboring tribes and contact with Europeans wiped out unthinkable numbers and took a toll on their physical stature. The reputation of the enormous people of these tribes quickly faded into obscurity, and today, to suggest that there were giants among them places you outside the mainstream and on the dreaded "fringe"; you now become a nutjob echoing "pseudoscientific" claims.

Childress touched on another point that comes up again and again in this book: the idea that humans are declining in stature. This concept might be at odds with evolutionary theory, but it is perfectly in line with the myths and religious texts of the world. While the theory of evolution teaches that as a species, we are progressing and getting better, almost universally, the myths speak of golden ages and a time in which things were far different than today; we have lost much—both physically and spiritually—from those prior ages. Perhaps no other text demonstrates this better than the Bible, which I will discuss in the following chapter.

# Part One:

# The Myths

*There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*

—Genesis 6:4

An illustration of a man with twelve fingers from Hartmann Schedel’s Nuremberg Chronicle.

# 1

## GIANTS IN THE BIBLE

*And he struck down an Egyptian who was five cubits tall. Although the Egyptian had a spear like a weaver's rod in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear.*

—1 Chronicles 11:23 (New International Version)

I like thinking of myself as an amateur Bible scholar and have always fancied myself as being savvy when it comes to the holy scriptures (wrongly, no doubt!). I grew up in a conservative Christian home, of the Appalachian variety, and the bulk of my family and extended family would identify themselves as evangelical Christians today. As for myself, I really don't know what the heck I believe in terms of religion. I have had many bouts of being in and out of church and have jumped around in many denominations and several non-denominational churches as well. I have been a Pentecostal several times, preferring the Church of God (Cleveland, Tennessee), which makes sense because that is where much of my early religious teachings took place. As a kid, I spent two years of elementary school in a Holiness Pentecostal Christian academy. In my early-twenties, I spent roughly six months as a Methodist. I have an ex-wife who is Catholic, and she made me meet with a priest once. A non-denominational church worked out for a while in the early-1990s—until it didn't. Hell, I even spent a little over a year as a Mormon convert. The two young missionaries from out west roped me in easily when our conversations turned to "white Indians," red-haired

mummies in Arizona, the possibility that Jesus visited the Americas and is vaguely remembered today as Quetzalcoatl, and the hidden history of the Americas.

I even answered the door for Jehovah's Witnesses a couple of times (with the questions I was asking, they couldn't wait to get out of my house!). These days, I don't concern myself at all with church and religion—well, except for the annual candlelight Christmas service my wife drags me to. My religion these days is to just be honest and try my best not to be an asshole. It isn't always easy, and I do need the creator's grace each day. Really, my simple religion is about all I have time for; I'm too busy staring at the ceiling in the middle of the night pondering Genesis 6:4 and what is all means. Maybe if I ever get that puzzled out, I'll borrow from the Mormon church founder Joseph Smith and prayerfully ask God which church I should join. But I doubt I'll ever solve Genesis 6:4. Let's look at the verse, arguably the most enigmatic passage in the entire Bible:

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. (King James Version)

It may seem redundant, but I would like to look at several other Bible translations of the text to supply more context and clarity. When studying passages from the Bible, it is often helpful to look at several other translations, as some are much more descriptive, while others present the verses in a whole new way. This can give the reader a new appreciation for the text and the verse will often take on a deeper meaning.

In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings. They were the great heroes and famous men of long ago.

—Good News Translation

Now at that time and for some time to come, a great warrior race lived on the earth. Whenever the sons of God would have sex with the humans' daughters, the women bore them children who became mighty warriors. In the days of old, they became famous heroes, the kind people tell stories about!

—The Voice

The Nephilim were on the earth in those days and also later. That was when the sons of God had sexual relations with the daughters of human beings. These women gave birth to children who became famous and were the mighty warriors of long ago.

—Expanded Bible

In those days, and even afterwards, when the evil beings from the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told.

—The Living Bible

For centuries, theologians have hotly debated the meaning of this passage. Undoubtedly, the argument will continue far into the future, as Christendom is not even close to a consensus on the matter. Some Bible scholars take the verse in a literal manner and others do not.

The Jamieson-Fausset-Brown Bible Commentary says the following about the giants in Genesis 6:4: "The term in Hebrew implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide."

Dr. Henry M. Morris (1918–2006), who was a founder of the Institute for Creation Research (a leading Young Earth Creationism think tank), said in

his The Defender's Study Bible:

These "giants" were the monstrous progeny of the demon-possessed men and women whose illicit activities led to God's warning of imminent judgment… That they were also physical giants is evident from the fact that the same word is later used in connection with the giants in Canaan at the time of Joshua (Numbers 13:33) and by the fact that the word here is translated in the Septuagint by the Greek word gigantes.

The Cambridge Bible for Schools and Colleges all but admits that everyone is just guessing about the Nephilim and giants:

It is natural to refer to Numbers 13:33, "And there we saw the Nephilim (Or, giants), the sons of Anak, which come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight." The tradition that the Nephilim existed at the time of the Exodus was therefore quite strongly held. The precise meaning of the name has been lost. The passage in Numbers shews clearly that it denoted men of gigantic stature. The etymology very probably goes back to primitive times; and its origin is lost with the dialects that disappeared when the Israelites finally occupied Palestine. It was natural to connect the word with the Hebrew naphal, "to fall"; hence arose the renderings of Aquila, οἱ ἐπιπίπτοντες, "the assailants," and of Symmachus, οἱ βιαῖοι, "the violent," while among Patristic commentators the word was connected with "the fallen angels." But these are merely guesses; and we must be content to leave the etymology of "the Nephilim," like that of "the Rephaim" and "the Anakim," unexplained. (Emphasis mine.)

I could continue with excerpts from conflicting Bible commentaries; you get the point, though, there's little consensus on the meaning of the verse. That is

why it is important to take the verse and look at it through the lens of other sources—stories from outside the Bible—and this is something I will be doing throughout this book starting with the next chapter. The Book of Genesis hints that the giants of old had a hand in the creator's decision to unleash a cataclysmic flood upon the planet. The Bible does not speak much to this; however, extrabiblical sources, such as the Book of Enoch, give more insight into the matter.

After the first mention of giants, in Genesis 6:4, the author notes that the wickedness and abominations of the people called for their demise. Moreover, there is a hint—albeit a very slight clue—that angels had corrupted the human bloodline. These fallen angels, called "sons of god" in scripture, were not human—at least not in the traditional understanding of the word—and when they mated with human women, they produced horrible offspring: the giants. The Ante-Nicene (a period from the founding of the church until 325 CE) Fathers said this in Volume Two of their writings:

Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the angels. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants. And if something has been said by the poets, too, about the giants, be not surprised at this: worldly Wisdom and divine differ as much from each other as truth and plausibility: the one is of heaven and the other of earth; and indeed, according to the prince of matter— "We know we oft speak lies that look like truths."1 (Emphasis mine.)

Many believe that God unleashed the flood to cleanse the earth of this illegitimate lineage of giants. According to Reverend Joseph Benson (1749–1821), who penned his own biblical commentary, the giants of Genesis 6:4 were: “Men so called partly for their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others. For this is mentioned as another sin and cause of the flood.”

The extrabiblical records in the next chapter will bring more clarity to life in the antediluvian world and the decision that God made to destroy it with a great flood, but in the final analysis, we can only view the deluge that swept over the earth as a colossal failure. If the intent was to rid the planet of wickedness and violence, the flood was not a success; these things resumed once the land was repopulated with people. If the intent of the deluge was to wipe out the giants and leave only an untainted bloodline to replenish the earth, again, the creator failed. Scripture is silent, but we are left to assume that another outbreak of fallen angels mating with human women occurred, or that some giants survived the flood, because giants walked the land after the cataclysmic event as well. In fact, the Old Testament mentions several giants by name, as well as tribes or differing races of giants. One such post-Flood giant was the mighty Philistine, Goliath.

## David and Goliath

The tale of David and Goliath The tale of David and Goliath is one of the first Bible stories taught to young children in Sunday school—and the one that roped me into a lifelong study of giants. It is a timeless tale that has permeated our culture and is most often mentioned metaphorically in motivational speeches. Think about it, how many times have you heard a speaker refer to the hero David rising to the challenge and confronting the evil giant?

Sports teams playing the role of an underdog are up against a Goliath. Nothing can illustrate this better than the “Miracle on Ice.” In the 1980

Winter Olympics, a youthful band of American amateurs defeated the heavily-favored Soviet team—consisting of internationally experienced professionals—in a medal round game in the ice hockey tournament. Considered by many to be the greatest sports upset of all time, this truly was a David versus Goliath moment for the United States hockey team. When considering the Cold War hostilities between the United States and the Soviet Union—most Americans saw the Soviet Union as evil in those days—the victory was even more "David-like."

More recently, in an upset that truly rivals—or even tops—the "Miracle on Ice," the sixteen-seeded Retrievers of the University of Maryland, Baltimore County, defeated the one-seed, and highest ranked team in the entire country, the University of Virginia Cavaliers, by an astounding twenty points in the opening round of the NCAA Division I Men's Basketball Tournament. Until that point, sixteen-seeds were a combined 0–135 against one-seeds. In basketball terms, David indeed slew Goliath at the Spectrum Center in Charlotte, North Carolina that night.

Let's look at the opening verses of the David and Goliath story as recounted in the Old Testament in 1 Samuel 17:

1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. 4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. 5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. 6 And he had greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. 8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a

Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. 10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid…(King James Version)

It would be hard to overstate the size of Goliath. Likened to a weaver's beam, used in looms of the day, his spear would have been about two and a half inches in diameter. By comparison, a can of soda in the United States is only slightly larger, with a diameter of 2.6 inches at the widest part of its body. Goliath's spearhead was equally impressive and weighed a whopping fifteen pounds! Goliath's body armor was indeed fit for a giant. He wore a coat of mail which weighed an estimated one hundred twenty-five pounds. At the time of this writing, in the fall of 2018, the United States Army's Improved Outer Tactical Vest (IOTV)—the standard issue body armor worn by ground combat units—weighs between thirty and thirty-five pounds. Obviously, it took a man of incredible physical stature to wield such an enormous spear, wear armor weighing the equivalent of an average fifteen-year-old American male, and to have a normal-sized man carry a shield in front of him.

The Bible uses cubits and spans to describe Goliath's height as well as other measurements throughout the text. A cubit is a unit of measurement, used by ancient people, in which the forearm length from the tip of the middle finger to the bottom of the elbow equals a cubit. A span is the distance measured from the tip of the thumb to the tip of the little finger. Cubits vary among cultures; an Egyptian Royal cubit was about 20.6 inches long, while a Roman cubit was 17.5 inches. The Babylonians used a royal cubit of 19.8 inches. It is hard to know exactly what the proper cubit equivalencies should be used for biblical verses. There were two Hebrew cubits, the long and the short. The long cubit was around 20.4 inches; the short cubit was about 17.5. To muddy the waters, some commentators place the length of cubits in the Bible at 25.02 inches in length. This makes some sense as there is a cubit known as the "sacred cubit" made up of twenty-five pyramid inches. A pyramid inch is

1.00106 imperial inches. To add further confusion, biblical scholars accept that Moses wrote the first five books of the Old Testament. Moses, of course, was raised in the Egyptian Royal court; did he use an Egyptian Royal cubit for his measurements?

So, how tall was Goliath? If we use an Egyptian Royal cubit, Goliath would have been eleven feet tall—he would have been a foot taller that a regulation basketball rim! If we were to accept the 25.02-inch cubit, Goliath would have stood at an incredible thirteen feet. From this point forward, for ease and clarity, I will use the "common cubit" which is eighteen inches. According to this unit of measure, Goliath would have stood at close to ten feet in height.

When looking at the story of David and the enormous Philistine, the question is always raised whether this is an allegorical account, or if a literal interpretation is in order. A bit of both? One aspect of the tale that stands out to me is the specific weights and measures recorded of Goliath and his armaments. We find this in Deuteronomy 3:11 as well, when the author of the verse describes the enormous size of Og, the king of Bashan:

For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. (King James Version)

David confronts the mighty Goliath in this 1888 lithograph by Osmar Schindler.

In this passage, we learn that Og's bed was built from iron and would have been at least thirteen and a half feet long and six feet wide. This is an enormous bed! Consider the queen-sized mattress that I sleep on; the measurements are just over six and a half feet by five feet. I stand at 5'10" and I have a few extra inches at my head and feet. If we apply the same criteria to Og's bed, then he would have stood at height of twelve feet or more. Why use such specific measurements for a bed and armor if the accounts are mere allegories?

Continuing with the David and Goliath story, using the King James Version of the Bible:

16 And the Philistine drew near morning and evening, and presented himself forty days… 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. 24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

Clearly the Israelites feared Goliath; his immense stature intimidated all who laid eyes on him. David, however, a small shepherd boy, strengthened by his faith in God, was not afraid. He volunteered to fight the giant, and verse thirty-two says: "And David said to Saul, let no man's heart fail because of him; thy servant will go and fight with this Philistine." Finishing the tale of David and Goliath, an epic battle takes place and the mother of all underdog stories unfolds:

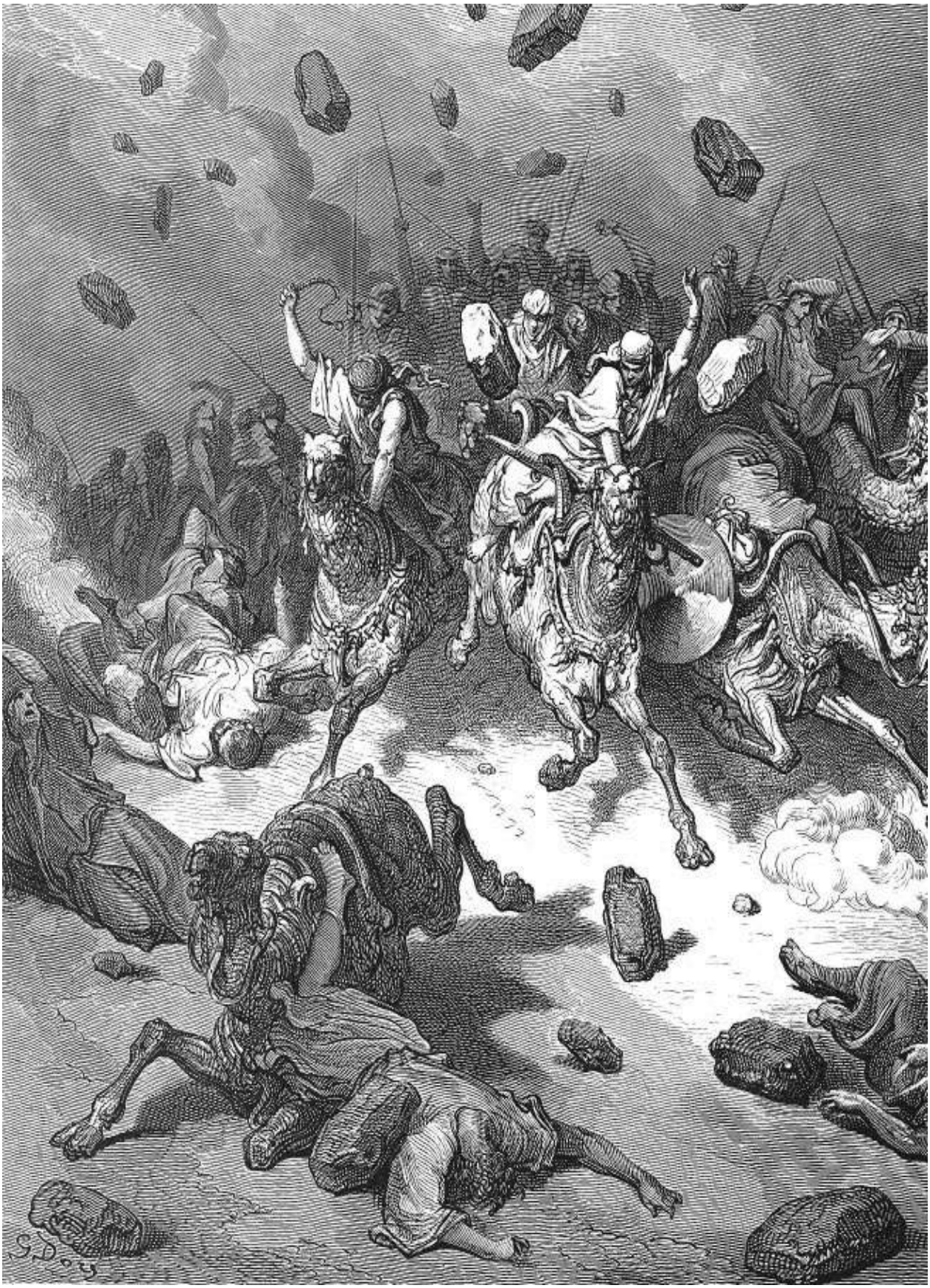
41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. 42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. 43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. 44 And the Philistine said to David, come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. 48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Though Goliath was the most famous giant, he was not the only one who lived among the Philistines. This becomes clear in 2 Samuel 21, which says the following:

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. 16 And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. 17 But

Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. 18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. 19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. 20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. 21 And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. 22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants. (King James Version)

The twentieth verse of this passage brings up an interesting feature that (at least) one of the giants had: extra fingers and toes. The giant had twenty-four digits in total, six fingers on each hand and six toes on each foot. Being born with extra digits is a trait known as polydactilism, and this has been seen in giants throughout history. Rock art throughout North America, and in various locations all over the world, depicts handprints with six or more fingers and footprints with six or more toes. The first example that comes to my mind is the Judaculla Stone in Jackson County, North Carolina, that shows the seven-fingered handprint of the giant Tsul 'Kalu. Around the globe, polydactilism is also associated with supernatural beings—some of whom are also portrayed as giants—such as the seven-fingered Tuatha De Danann of Irish lore.



Destruction of the Army of the Amorites by Gustave Doré.

Something else that I find noteworthy in the David and Goliath story is that Goliath lived among the Philistines. He did not live in a castle in the clouds or in a cave on the outskirts of a village—he lived among average-sized people. This coincides with other legends, especially those from the Americas. In North America, there is a tradition of an elite class—shamans, chiefs, and warriors—who were giants, and many of their remains were buried in an elaborate manner.

## Races of Giants

If you thought the mighty Philistine Goliath and his brothers were the only giants after the flood—and perhaps just "really tall" men—think again. The Bible speaks of entire races of giants; among them are the Anakims, the Rephaims, the Emims, the Zamzummims, and the Amorites.

The Reverend Finis Jennings Dake (1902–1987), who penned the Dake Annotated Reference Bible, the first widely-distributed study bible from a Pentecostal perspective, said this about giants in his work:

The Anakims were a great and tall people (Deut. 1:28; Deut. 2:10-11,21; Deut. 9:2; Joshua 11:21-22; Joshua 14:12-14). Anak himself was a giant (Numbers 13:33). If all Anakims were as big, we can be assured other giants were also. The land of Ammon was "a land of giants," for "giants dwelt therein in old time" (Deut. 2:19-20). The Emims were also "great, and many, and tall, as the Anakims" (Deut. 2:10-11). The same was said of the Zamzummims who formerly inhabited the land of Ammon (Deut. 2:19-21).

Dake said the following concerning the Rephaims:

A “valley of the giants” is mentioned in Joshua 15:8; Joshua 18:16. This is the valley of Rephaim, the name of another branch of the giant races mentioned in Scripture (Genesis 14:5; Genesis 15:20; 2 Samuel 5:18,22; 2 Samuel 23:13; 1 Chron. 11:15; 1 Chron. 14:9; Isaiah 17:5).

The Rephaims were well-known giants, but unfortunately, instead of retaining their proper name in Scripture, the translators used dead (Job 26:5; Psalm 88:10; Proverbs 2:18; Proverbs 9:18; Proverbs 21:16; Isaiah 14:8; Isaiah 26:19); and deceased (Isaiah 26:14).

It should have been a proper name in all these places, as it is ten times otherwise. See notes on these passages which prove that giant bodies are referred to instead of great wickedness.

Rephaim is translated “giant” in Deut. 2:11,20; Deut. 3:11,13; Joshua 12:4; Joshua 13:12; Joshua 15:8; Joshua 18:16; 2 Samuel 21:16,18,20,22; 1 Chron. 20:4,6,8.

The phrase “remnant of the giants” in Deut. 3:11; Joshua 12:4; Joshua 13:12 should be “remnant of the Rephaims,” because there were many nations of giants other than the Rephaims who filled the whole country trying to contest God’s claim on the promised land. They are listed as Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, Jebusites, Hivites, Anakims, Emims, Horims, Avims, Zamzummims, Caphtorims, and Nephilims (Genesis 6:4; Genesis 14:5-6; Genesis 15:19-21; Exodus 3:8,17; Exodus 23:23; Deut. 2:10-12,20-23; Deut. 3:11-13; Deut. 7:1; Deut. 20:17; Joshua 12:4-8; Joshua 13:3; Joshua 15:8; Joshua 17:15; Joshua 18:16).

It is clear that there were giants all over the biblical lands. After the Hebrew god freed the children of Israel from their four-hundred-year bondage in Egypt, giants—so large in stature and so many in number—prevented them

from entering the land that God had promised them. Giants inhabited their promised land, men so tall that the Israelites were as grasshoppers next to them.

Though the children of Israel were afraid of the giants that inhabited their promised land, they would ultimately obtain it. The Israelites waged a vicious war in which they took possession of the land and annihilated the giants.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; 17 Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. 18 Joshua made war a long time with all those kings. 19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. 20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses. 21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. 22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. 23 So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

—Joshua 11:16–23 (King James Version)

A cursory reading of the Old Testament reveals that the god of the Hebrews was merciless and cruel toward the enemies of Israel. Repeatedly, he commands the Israelites to kill every man, woman, and child when they go into battle. Could this cruel and barbaric command have had a deeper purpose? Could this have been a way of stamping out the giants and their

offspring?

I have often wondered if a number of giants might have escaped this extermination campaign. Could a remnant have fled the Levant? Did some of these mighty men find refuge from the armies of Joshua and Caleb in Europe or on the shores of the New World? Later in the book, I will explore this idea and look at stories from Ireland, South America, the islands of the South Pacific and more, in which giants arrive in ships or makeshift vessels. Were these giants driven from the biblical lands by the armies of Israel?

## Giants by Name

There are several giants mentioned by name in the Bible beyond Goliath and his brothers. Several of these gargantuan men in the Old Testament were the sons of Anak—Ahiman, Sheshai, and Talmai. These giants inhabited Mount Hebron in the West Bank until Caleb and his fighters drove them out.

13 In accordance with the Lord's command to him, Joshua gave to Caleb son of Jephunneh a portion in Judah—Kiriath Arba, that is, Hebron. (Arba was the forefather of Anak.) 14 From Hebron Caleb drove out the three Anakites —Sheshai, Ahiman and Talmai, the sons of Anak.

—Joshua 15:13–14 (New International Version)

It would not be too great a leap to assume Arba was also a giant. Seeing that the author introduced his name parenthetically, he must have been a legendary man. The King James Version of the Bible calls him Anak's father, and whether he was the father of Anak or perhaps a grandfather, being of the same lineage, Arba was more likely than not a man of enormous physical stature in order for Anak to have been a giant.

The giant king Og, owner of the enormous iron bed mentioned earlier, is an

interesting character from the Old Testament, though the most fascinating tales of the giant come from outside the Bible. Jewish tradition and Rabbinical literature have much to say about the big fellow. In these stories, Og was around long before the Great Flood, and managed to escape the deluge. In one account, Og convinced Noah to allow him to ride out the flood sitting on top of the Ark. Og had a heck of a way of showing his gratitude to Noah—when the Ark hit ground and rested, Og tried to seduce Noah's wife! In another account, Og was so large that the flood waters scarcely reached his ankles and he easily survived the global calamity.

A drawing of Nimrod by the British artist Charles S. Ricketts.

The Talmud, a sacred Jewish text, tells a story in which Og uproots a mountain to crush Moses and his people. The Hebrew god, Yahweh, used a swarm of stinging ants to eat away the center of the mountain, which was resting on Og's head. The enormous rock smashed into Og's teeth and Moses felled the giant by chopping at his ankles with a large stick. Og died when he hit the ground and his massive body became a mountain range from which Moses and the children of Israel could see the Promised Land.

In Islamic mythology, there is a giant named 'Uj ibn Anaq who is thought to be based on Og. 'Uj ibn Anaq is the son of Adam and Eve's evil daughter Anāq; she gave birth to the giant after having an incestuous affair.

Some of the adventures of either Og, or maybe his father, were chronicled in a writing called "Ogias the Giant." In the book, the giant did battle with a great dragon. The gnostic Manichaean religion, practiced between the third and seventh centuries, used the book (also called the Book of Giants) in their teachings. This will be discussed further in the next chapter.

Sippai is another giant mentioned by name in the Bible. Sippai shared a trait with several of the giants discussed in earlier—he aligned himself with the Philistines in the fight against the children of Israel. One of David's captains, Sibbechai the Hushathite, killed Sippai. Sibbechai also slew the giant Saph in a battle against the Philistines.

Another giant named in scripture is Sihon. Sihon was an Amorite king. The Amorites were a race of giants described thusly in Amos 2:9: "…whose height was like the height of the cedars, and he was strong as the oaks…" Sihon refused to allow the Israelites to pass through his land on their trek to the Promised Land. For his refusal, the Israelites conquered him and his armies, and they confiscated his land.

There are a few names listed in the Bible, particularly the names of kings

who were probably giants; however, scripture does not address this specifically. In fact, the first king of Israel, Saul, was renowned for his height:

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. 24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

—1 Samuel 10:23–24 (King James Version)

There is a mysterious man in the Bible who was responsible for many great things, not the least of which was a building project that changed the ancient world: Nimrod. For all that Nimrod is credited with, the Bible says very little about him:

8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

—Genesis 10:8–10 (King James Version)

Tradition holds that it was Nimrod, whose kingdom was the land of Shinar, or ancient Sumer, who commissioned the construction of many ziggurats and step pyramids, and most notably, the Tower of Babel. The Bible does not explicitly say it, but there is a widespread belief that Nimrod was a giant. The early Christian theologian Augustine of Hippo (354–430) described Nimrod as a “giant hunter against the Lord” and referred to Nimrod as a giant several

times in his writings.2 Nimrod's obstinance, along with the buildings he is credited with, lend credence to this idea. Moreover, some believe that the two-thirds-divine Mesopotamian character Gilgamesh, was, in fact, Nimrod. As we shall see later in the book, Gilgamesh was a giant standing at over sixteen feet in height.

According to some, Nimrod was more than the giant that commissioned the construction of the Tower of Babel. Reverend Alexander Hislop (1807–1865) published a book in 1853 titled The Two Babylons, in which he traced the teachings of the Roman Catholic church to what he called their source: The Tower of Babel and the worship of Nimrod and his wife Semiramis. Others have traced sun worship to Nimrod as well as occultic teachings that have survived into the present day. Thankfully, those things fall far outside the scope of this book!

Like Nimrod, who was more likely than not a giant, there might be an entire unstated class of giants in the Bible. These would be Noah and the biblical patriarchs. After reading this, you may be asking yourself, Wait, what?

Italian historian and Dominican friar Annius of Viterbo (1432–1502) wrote that Noah and his family were giants. Of course, they would have to have been good giants to have survived the deluge. Annius conjectured that Noah and his sons settled in Europe and he associated them with the Etruscans. Annius created a genealogy in which he traced giant legends and even European royalty to Noah. These days, Annius is mostly regarded as a pseudo-historian, although he is not alone in his idea of Noah and his family being giants.

According to many Young Earth Creationists (YECs), Christian fundamentalists who believe in a literal interpretation of the Bible, and that God created the Earth and all therein in six literal twenty-four hour days about 6,000 years ago (the 6,000 number is based on genealogies found in the Bible), humans were giants before the flood. In fact, everything was bigger. Humans were bigger just like the Pleistocene megafauna and megaflora. According to their logic, the reasons are twofold. Some think that the conditions on the earth itself were much different allowing for humans and animals to grow to immense sizes. Many adherents to this idea think the planet may have been surrounded by a canopy of ice or water vapor which

filtered out harmful radiation and possibly allowed for hyperbaric conditions to prevail on the earth.

Secondly, nearly all YECs believe that a process of devolution has taken place since the Fall of Man when Adam and Eve were booted out of the Garden of Eden. As a species, we used to be bigger, stronger, smarter and healthier, but when sin came into the world through Adam and Eve's transgression, humankind and our planet have been in a steady state of decline. This is borne out in scripture; the biblical patriarchs all lived to be about nine hundred years old. Something changed after the deluge, because life expectancies drastically tumbled. Ten generations after Noah, who lived to be nine hundred fifty years old, Abraham "only" lived one hundred seventy-five years. Today, the average person starts pushing up daisies an entire century earlier! Extreme longevity, especially among people of enormous stature, is a topic that will be explored throughout the book.

# 2

# Extrabiblical Sources

*There were till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this very day, unlike to any credible relations of other men.*

—Flavius Josephus, Antiquities of the Jews

## The Book of Enoch

There are several valuable sources that we can use to gain more insight into the biblical account of an ancient race of giants that walked the earth. The first to come to mind is the Book of Enoch. The Book of Enoch is the number-one "go to" as it expands on the biblical account given in the Book of Genesis. Theologians and laypeople alike have written extensively about this mysterious and alluring extrabiblical work. Ancient Astronaut Theorists often discuss the enigmatic book believing that Enoch's "Watchers" are of extraterrestrial origin. In this scenario, the Watchers—who are simply astronauts—visited our planet in the remote past, and a saga unfolded reminiscent of a modern science fiction movie. Erich von Däniken, the godfather of the Ancient Astronaut Theory, has discussed the Book of Enoch at length in his writings. More on this later.

Who was Enoch? Unfortunately, the Old Testament tells us very little about the man. About all we learn is that he lived three hundred sixty-five years and then God "took" him. You can't help but take note of the number three hundred sixty-five as it evokes much symbolism. There are three hundred sixty-five days in a year (plus a quarter of a day, giving us a "leap" year every fourth year); according to Jewish tradition, there are three hundred sixty-five negative (don't do) commandments; in Gnostic traditions, there were three hundred sixty-five levels of heaven.

The New Testament, like its counterpart the Old Testament, doesn't have much to say concerning Enoch and only speaks of him a handful of times. Luke mentioned him in passing when tracing the lineage of Jesus back to Adam, the first man. The author of the Book of Hebrews touted Enoch's faith in the fifth verse of the eleventh chapter, saying: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

The New Testament directly speaks of Enoch one more time; this takes place in the Epistle of Jude. There is perhaps also an indirect reference to Enoch; it is worth pointing out that many Christians believe one of the two witnesses in

Revelations 11 is Enoch due to the fact that he did not suffer death. The other witness, according to this school of thought, was the prophet Elijah—taken by God in a whirlwind.

Although the Bible only briefly discusses Enoch, the legacy left by the mysterious prophet of old is undeniable. The Book of Enoch is a resource of extraordinary value in that it fills in many of the gaps that the Book of Genesis leaves behind. Most specifically, the Book of Genesis says little about the antediluvian giants. After their mention in the fourth verse of chapter four, the narrative shifts to the vengeful god of the Old Testament and his decision to wipe out his creation.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

—Genesis 6:5–7 (King James Version)

Enter the Book of Enoch.

The sixth chapter starts filling in the gaps leading up to the Great Flood and a clearer picture begins to appear:

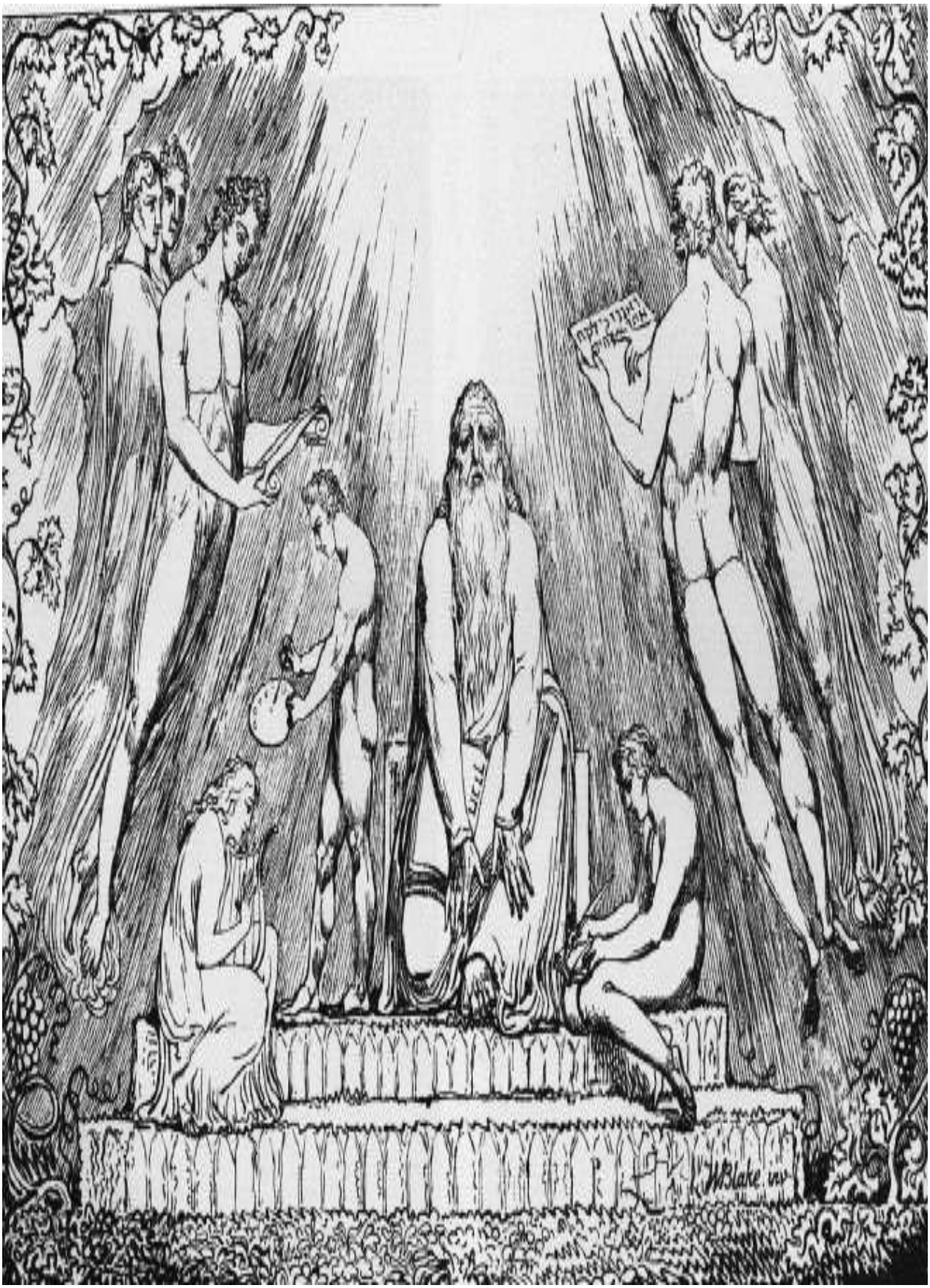
1 And it came to pass when the children of men had multiplied in those days that beautiful and comely daughters were born unto them. 2 And the angels, the sons of the heavens, saw and lusted after them, and spake to one another, “Come, now let us choose us wives from among the children of men and beget children.” 3 And Semjaza, who was their leader spake unto them: “I fear ye will not indeed agree to do this deed and then I alone shall have to pay

the penalty of a great sin.” 4 Then answered they all unto him and spake:
“Let us all swear an oath, and bind ourselves by mutual imprecations not to
abandon this plan but to carry it into execution.” 5 Then sware they all
together and bound themselves by mutual imprecations to its fulfilment; and
they were in all two hundred. 6 And they descended in the days of Jared on
the summit of Mount Hermon, and they called it Mount Hermon, because
they had sworn and bound themselves by mutual imprecations upon it. 7 And
these are the names of their leaders: Semjaza, their leader, Urukibarameel,
Kokabiel, Tamiel, Ramuel, Danel, Zaqilo, Saraqujal, Asael, Armaros,
Batraal, Anani, Zaqcbe, Samsaveel, Sartael, Turel, Jomjael, Arazjal. 8 These
are their chiefs of tens, and all the others were with them.

An illustration of God taking Enoch by Gerard Hoet.

*The Book of Enoch shows that a lot was missing from the Genesis account! To begin with, the "sons of god"—the meaning of which theologians have hotly debated for centuries—receive an identity: angels. Angels of God, two hundred in number, lusted after human women and they rebelled against the Most High. What angels are is hard to know. Perhaps they were extraterrestrials; maybe the angels were members of an advanced civilization who had come into contact with Stone Age people; or, maybe they were indeed angels in the traditional sense of the word. Regardless of who—or what—these angels were, it is clear that their union with earthly women produced giant offspring. The seventh chapter continues with the story:*

1 And they took unto themselves wives, and each chose for himself one, and they began to go in unto them and they mixed with them, and taught them charms and enchantments, and made them acquainted with the cutting of roots and of woods. 2 And they became pregnant, and they bare great giants, whose height was three thousand ells.


W.Blake inv

William Blake’s Enoch lithograph from 1807.

It is hard to tell exactly what the equivalent measurement for an ell should be as sources vary. Some refer to an ell as a cubit. In this case, using an eighteen-inch cubit, 3,000 ells would translate to 4,500 feet. Other sources say that an ell is equal to forty-five inches. In this case, 3,000 ells would be equal to 11,250 feet. Regardless of the equivalent measurement used, the giants were of enormous height—far too tall for me to believe, which says a lot! I think that although Enoch (or whom ever authored the book) greatly exaggerated the height of the giants, or at worse intentionally falsified them, there is still an element of truth contained in the tale. As the chapter concludes, we see that the giants are wicked and become a scourge to humanity:

3 And these consumed all the acquisitions of men till men could no longer sustain them. 4 Then the giants turned them against mankind in order to devour them. 5 And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s flesh, and drink the blood thereof. 6 Then the earth complained of the unrighteous ones.

The narrative continues in the eighth chapter, and here we learn that the angels passed forbidden knowledge to humankind:

1 And Azazel taught men to make swords and knives and shields, and coats of mail, and made known to them metals and the art of working them, bracelets, and ornaments, and the use of antimony, and the beautifying of the eyebrows, and the most costly and choicest stones and all colouring tinctures, so that the world was changed. 2 And there arose great godlessness and much

fornication, and they sinned, and all their ways became corrupt. 3 Amezara taught all the enchanters and root-cutters, Armaros the resolving of enchantments, Baraq'al (taught) the astrologers, Kokabel the signs, and Temel taught astrology, and Asradel the course of the moon. 4 And as men perished, they cried, and their voice went up to heaven.

For reasons that are unclear, the God of the Hebrews directed as much of his anger at the angels for giving knowledge to humankind as the original sin of taking on earthly wives. The end of the first verse says: "so that the world was changed." What is meant by changed? Graham Hancock, in his book Magicians of the Gods, sees Enoch as a shaman living amongst a group of hunter/gatherers. Hancock states that the possibility should be considered (alongside the secondary possibility that the Book of Enoch is merely an ancient work of "fantasy fiction") that the angels, or Watchers, were not evil at all. The arrival of the Watchers, and the knowledge they shared with the hunter/gatherers forever changed society thereby threatening Enoch's status.1 In his writings, Enoch might have been expressing "the views of a bigoted old shaman who feels threatened by change."2

The Book of Enoch held much merit within the early days of the Christian church. In fact, several early fathers including Tertullian, Clement of Alexandria, Irenaeus, and Athenagoras accepted the Book of Enoch as scripture. Today, however, only the Ethiopian and Eritrean Orthodox churches accept the book as a part of their canon. This is unfortunate. The Book of Enoch is invaluable for folks trying to get a clear picture of the events recorded in the Book of Genesis. And it is easy to see, though their measurements are exaggerated, the descriptions of giants and their actions in the Book of Enoch give great insight into the antediluvian world and ancient giant lore.

## The Kebra Nagast

We can look again to the Ethiopian Church in our quest to corroborate the antediluvian giant legends of the Old Testament. The Kebra Nagast, or "Glory of Kings," sheds even more onto the subject. The one hundredth chapter gives a history of the angels who rebelled against God and fornicated with the daughters of men. As the tale begins, the angels were angry with God for creating Adam, and after Adam's transgression, the angels became even more enraged. God told the angels that he created them to praise him and he made them from air and fire while he created Adam from dust, water, wind, and fire. As such, Satan was free to influence Adam. God told the jealous angels that if he would have created them in the same way as Adam, they would have sinned even more. Not believing the almighty, the angels challenged God to make them as Adam so they could prove that if he placed them in the same situation, they would honor him and keep his commandments. The angels got their wish and God did as they asked; however, the results were disastrous.

Shortly after the angels left their heavenly abode for Earth, they began to fornicate with the daughters of Cain. Their debauchery was unrestrained; the angels and earthly women engaged in orgies and wild parties and had no shame.

The angels impregnated many of the earthly women, and the Kebra Nagast answers a question that many have asked: "How could regular-sized women give birth to giants so large?"

And the daughters of Cain with whom the angels had companied conceived, but they were unable to bring forth their children, and they died. And of the children who were in the wombs some died, and some came forth; having split open the bellies of their mothers they came forth by their navels. And when they were grown up and reached man's estate they became giants, whose height reached unto the clouds…3

According to the Kebra Nagast, God became troubled by the state of his creation and he decided to destroy it with a great deluge. Strangely, though, he decided to wait one hundred twenty years: “My spirit shall only rest on them for one hundred and twenty years, and I will destroy them with the waters of the Flood.”4 This corroborates the biblical account found in Genesis 6:3: “And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

It is evident that the Kebra Nagast—especially when used in conjunction with the Book of Enoch—is an immense help in filling in the missing pieces from the biblical narrative and provides the reader with a wealth of details. There are more records, as well shall see, that we can draw from as well.

## The Book of Giants

In the late-1940s, Bedouin shepherds found the Dead Sea Scrolls in the Qumran caves in the West Bank. Archeologists went on to recover a variety of texts, mostly in fragments. The fragments, written in Aramaic and believed to date back to 300 BCE, formed a book that corroborates the Book of Enoch. The fragmentary writings became known as the Book of Giants and it expands upon the events leading up to the Great Flood that occurred in the days of Noah.

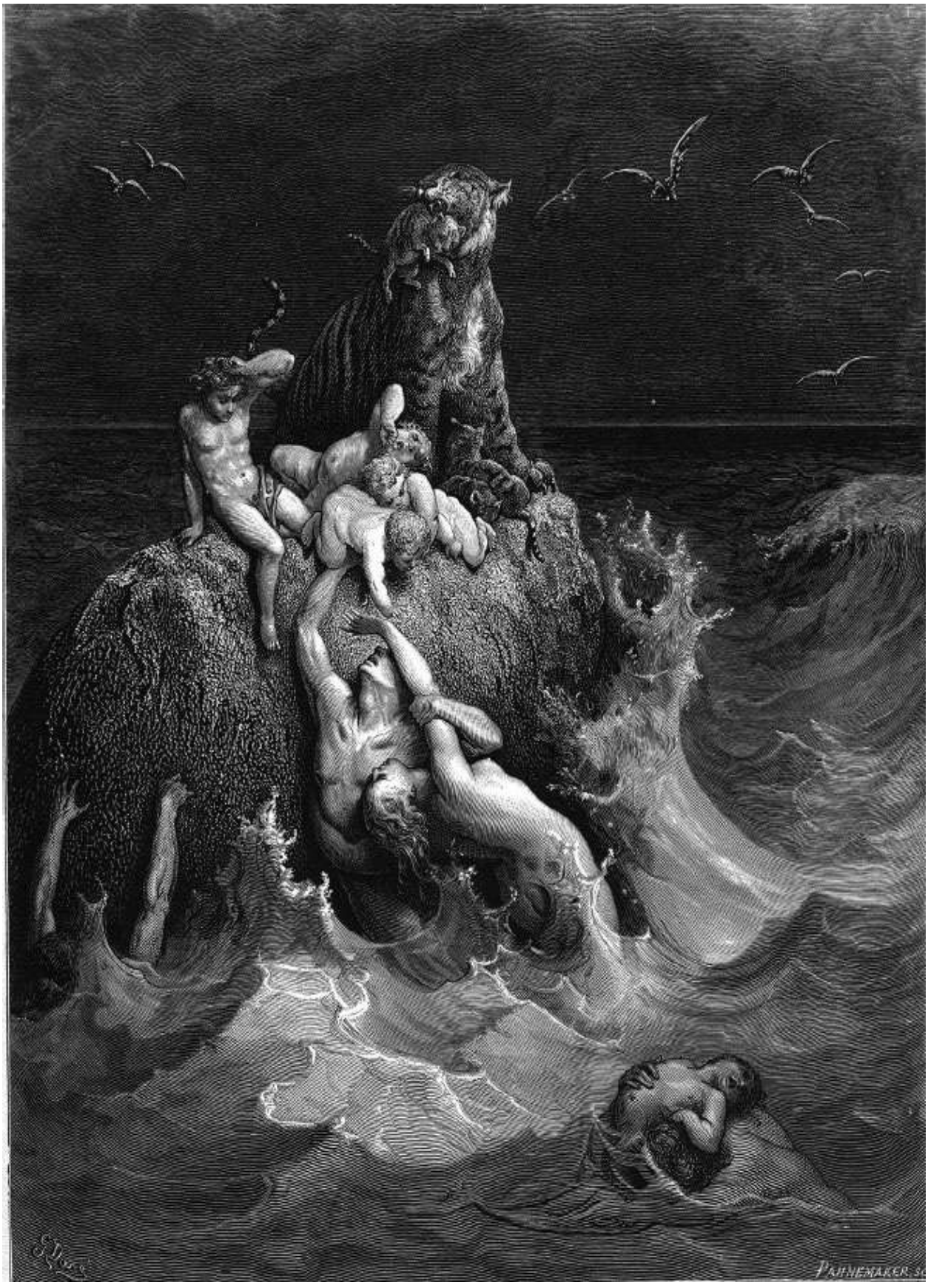
Another version of the Book of Giants, written by Mani (circa 215–276) in the Syriac language, has also been found. Mani lived in the Parthian Empire which covered present-day Iran, Iraq and much of the surrounding region. Mani was the prophet and founder of a sect known as Manichaeism, a gnostic religion that is now extinct. The Manichean version of the Book of Giants is also composed of fragments; archeologists date the fragments to about 250 CE. The two accounts have some differences, but the essence of the stories is the same. For the purposes of this work, I will rely on translations from the Aramaic fragments found at Qumran.

The narrative in the Book of Giants begins by saying the angels knew secrets and that great sins were taking place on the earth. It also gives another key detail missing from other texts—the fallen angels killed many men. These wicked angels opposed humankind and greedily consumed all of Earth's resources, and of course, they also fathered giants.

It gets worse. Much worse.

There are those who believe—particularly in Ancient Astronaut Theory circles—that some sort of genetic experimentation and hybridization took place in antediluvian times (and may still be going on today!). If true, this could account for the ancient legends of animal/human hybrids such as griffins and the famous Minotaur. Was this what Edgar Cayce was referring to when he did a reading for a reincarnated "Atlantean soul?" Said Cayce: "Some brought about monstrosities, as those of its (that entity's) association by its projection with its association with beasts of various characters. Hence

those of the Styx, satyr, and the like; those of the sea, or mermaid; those of the unicorn, and those of the various forms—these projections of what?”5



*The Deluge by Gustave Doré.*

The Book of Giants supplies some context for the idea of genetic experimentation and/or hybridization in ancient times. The fragments tell us that the fallen angels took two hundred asses, two hundred sheep and rams, two hundred goats, and two hundred beasts of the field for miscegenation. The fallen ones—through their unsanctioned genetic manipulation—brought forth monsters. The monsters and the giants, only alive because of the sin of the Watchers, corrupted the earth and defiled all of creation. They set out to destroy and devour the pinnacle of God's creation: humankind.

By this point, according to the Enochian and Genesis accounts, God had decided to send a mighty deluge to cleanse the earth. The Book of Giants goes further and adds some details and even puts a face on the giants. Mahway, the giant son of the fallen angel Barakel, began to be troubled by his dreams. He told of a dream he had in which he saw a tablet with names inscribed upon it. His dream became a nightmare when the tablet was dunked in water and the names disappeared. It doesn't take a Jungian dream analyst to interpret the dream—it is easy to see the giant had a premonition about the impending global flood.

Mahway discussed the dream with his fellow giants, and the monsters also gathered with the group to listen. Ohya, a giant son of Semjaza, the leader of the fallen angels, told the assembly that he had also been troubled by dreams. During the meeting, a giant named Gilgamesh—clearly a nod to early Mesopotamian legends—also addressed the group. Other giants came forth and reported having strange dreams as well. The council decided that Mahway should seek out the prophet Enoch and ask for his help.

The text says that Mayway flew to Enoch and requested his help. You must wonder if Mahway used some advanced technology to fly, but of course, there is no way to know. At any rate, Enoch interceded on the giants' behalf and appealed to God; however, the creator had made his decision. The fate of the giants and monsters was sealed, and Enoch delivered a tablet to Mahway

with his and his cohorts' fate inscribed upon it.

It is evident that although the Old Testament is lacking details regarding the antediluvian world, when viewing the biblical account through the lens of the Kebra Nagast, the Book of Enoch, and the Book of Giants, critical background information emerges that provides a clearer picture of the world that existed before the flood.

**The Book of Moses**

The Pearl of Great Price is part of the canon of the Church of Jesus Christ of Latter-day Saints. The church founder, Joseph Smith, compiled the Pearl of Great Price, which takes its name from the "Parable of the Pearl" as told by Jesus in Matthew 13:45–46:

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (King James Version)

For the purposes of this book, I will look at the Book of Moses which is a part of the Pearl of Great Price. Other contents include the controversial Book of Abraham, Joseph Smith's translation of the book of Matthew, the Joseph Smith History, and the church's Articles of Faith. According to the introductory notes in the Pearl of Great Price, the Book of Moses is: "An extract from the book of Genesis of Joseph Smith's translation of the Bible, which he began in June 1830."

Like the works examined earlier in this chapter, the Book of Moses gives the reader a glimpse into life prior to the biblical flood. According to the Book of Moses, God chose Enoch to preach repentance to a wicked people who had forsaken his commandments. Enoch, at the behest of the creator, also foretold of a savior who would come—Jesus Christ—and preached baptism in water in the name of Jesus.

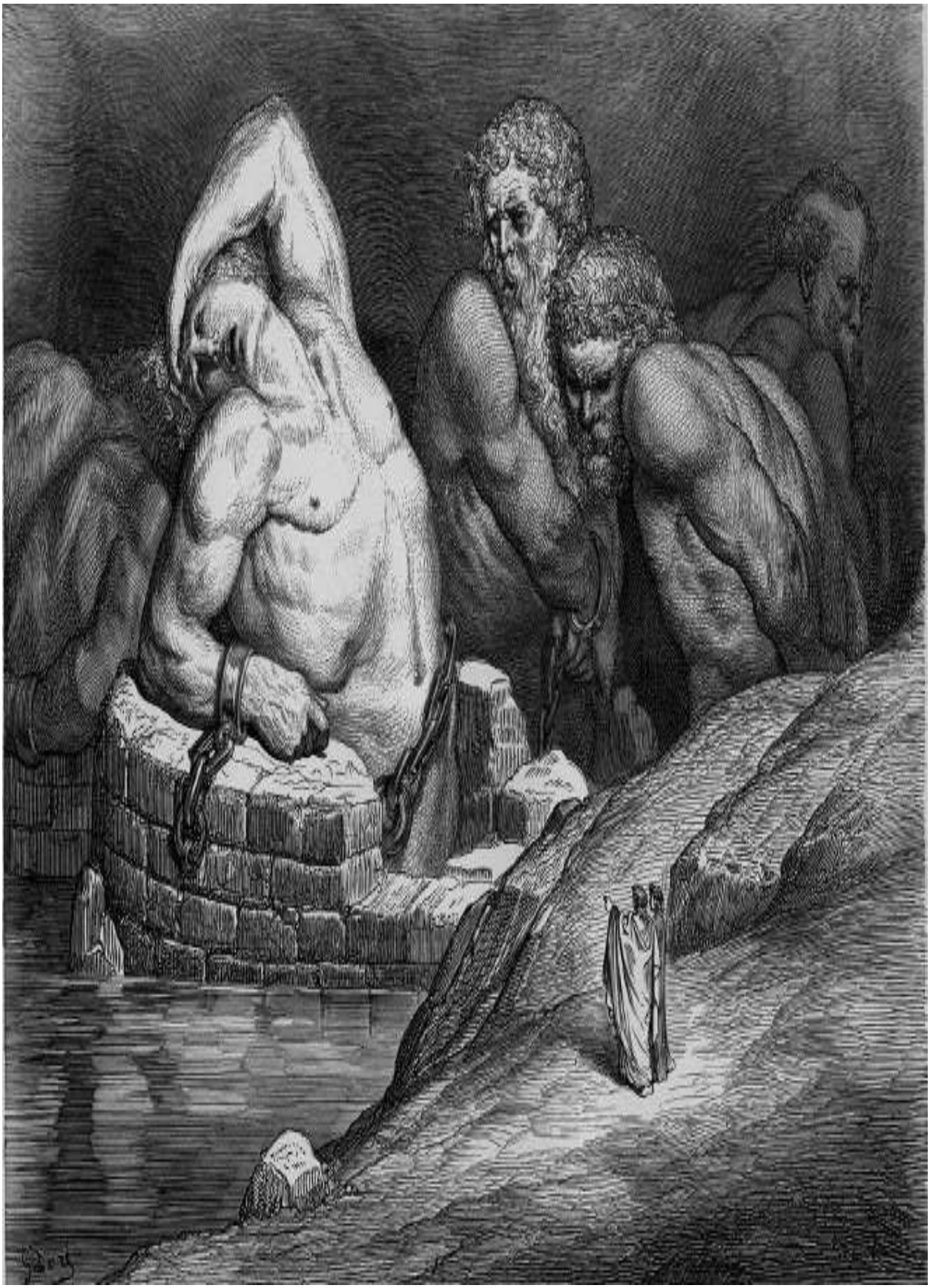
According to the Book of Moses, Enoch became a great leader; he was like Moses who would be born many generations later. Enoch was a powerful figure in the antediluvian world; the enemies of the children of God were fearful and even the giants in the land proved to be no match:

14 There also came a up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. 15 And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;16 And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

—Moses 7:14–16

Enoch continued preaching righteousness and faith in Christ, and he established a holy city named Zion where God's people dwelled. Eventually, the city, along with Enoch, was "taken up" into heaven. With the prophet and the inhabitants of Zion gone, wickedness spread like a cancer throughout the earth. The prophet Enoch foresaw the cataclysm that would envelop the planet; and so, he pleaded with God that his descendant Noah—and Noah's seed—would be spared.

After God took Enoch, his son Methuselah preached righteousness and repentance in his stead. The baton would later be passed to Noah, who, like his forefathers, extolled the people to turn from sin and obey the commandments of their creator. The wicked people did not receive Noah's message well; the giants were especially offended. Moses 8:18 says: "And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him."



Gustave Doré’s illustration of titans and giants imprisoned in Hell in Dante’s Divine Comedy.

Of course, we know that the giants did not kill Noah, nor did the deluge that cleansed the land. God spared Noah and his seed, and he wiped out the giants. Life began anew after the flood, but the giants did not stay down for long. The Bible tells us that Noah’s distant descendants would have to deal with giants before taking possession of the Promised Land.

What is so interesting about the Book of Moses, specifically the sixth and seventh chapters, is that Smith’s translation is eerily similar to the Book of Giants fragments found in the Qumran caves in 1948. Though an English translation of the Ethiopian Church’s Book of Enoch became available in 1821, the details in Smith’s account—such as the character Mahijah, similar to Mahway in the Book of Giants—made it unlikely that Smith’s source was the Book of Enoch. Some believe Enochian esoteric knowledge survived the centuries through secret societies and that Smith came into contact with these teachings and drew from them in his translation. Of course, adherents to the Church of Jesus Christ of Latter-day Saints faith believe Smith’s writings are inspired and that Smith was a prophet of God. Regardless of one’s view of Smith or the Book of Moses, the insight that it provides into the antediluvian world—especially when joined with the Book of Enoch and the Book of Giants—is astounding.

## Apocryphal Texts

Early versions of the King James Bible held a section between the Old and New Testaments called the Apocrypha. There were fifteen books which included: First and Second Esdras, Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Azariah, Susanna, Bel and the Dragon, Prayer of Manasseh, and First and Second Maccabees. The books of the Apocrypha were not considered to be of equal weight to the rest of scripture, although Martin Luther said: "Apocrypha—that is, books which are not regarded as equal to the Holy Scriptures, and yet are profitable and good to read."6

The Catholic Church considers twelve of the fifteen books to be deutero-canonical, meaning that they are sacred writings which form a second canon. Most Protestants reject the Apocryphal books altogether, and as such, the books are no longer printed as part of the Bible. Whatever view one holds about the weight that the Apocrypha should hold compared to the rest of the Bible, the books can offer some valuable insight into many subjects including the topic at hand: giants. One of my favorite quotes comes from Baruch 3:26; it expands on the men of renown theme in Genesis 6:4: "There were the giants famous from the beginning, that were of so great stature, and so expert in war."

Baruch tells us of giants again in the Greek Apocalypse of Baruch, also known as 3 Baruch. This book is not, nor has it been, a part of the Jewish or Christian canon, but it is a work that is part of the Pseudepigrapha—texts attributed to figures in the past written by other authors. In an interesting passage from the work, the author says the following in the fourth chapter, verses nine and ten:

…And I Baruch said, Since also the vine has been the cause of such great evil, and is under judgment of the curse of God, and was the 10 destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. When God caused the deluge upon earth, and destroyed all flesh, and

four hundred and nine thousand giants, and the water rose fifteen cubits above the highest mountains, then the water entered into paradise and destroyed every flower…

If there were indeed 409,000 giants roaming the earth before the flood, it is easy to imagine the state of the world back then. It would have been a chaotic and violent time in which human life held no meaning.

Going back to the Apocrypha, there is another verse that harkens back to the time of the Great Flood in the Wisdom of Solomon 14:6: “For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generations.”

The Book of Ecclesiasticus warns against sin and the foolishness of pride. The giants of old serve as an example in verse 16:7: “He was not pacified toward the old giants, who fell away in the strength of their foolishness.” Later in Ecclesiasticus, the author references the account of the slaying of Goliath in verse 47:4: “Slew he not a giant, when he was yet but young? And did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting Goliath?”

In the Book of Judith, the author briefly mentions powerful giants as a comparison to Judith’s deed. Judith was a hero who saved her people by gaining access to Holofernes, an Assyrian general, who desired her because of her beauty. Judith slew the Assyrian by cutting off his head in verse 16:7: “For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.”

In closing, I could devote many more pages to pointing out giant references found in extrabiblical sources, but those discussed should more than suffice. Clearly there was a strong tradition of a race giants among the ancient Hebrews, and the extrabiblical sources help to fill in the gaps in the Old Testament.

# 3

# Mesoamerican & South American Stories

*We were all amazed at seeing those bones and felt sure that there must have been giants in this country.*

—Bernal Díaz

Thanks to the bigotry and avarice of the conquistadors and the extreme zealotry of the friars that accompanied them in their ventures into the New World, we have little to go on in the pursuit of knowledge regarding the myths and legends of the indigenous peoples of Mesoamerica and South America. What the Spanish chroniclers recorded can, at times, leave us with differing accounts. Some even claim that the Spanish tainted the stories with Christian influence, maybe even going as far as completely altering the tales altogether.

The stories of indigenous peoples, primarily handed down by word-of-mouth, can also become convoluted in cases where certain tribes were absorbed into other tribes through warfare or other means. Legends, too, evolve over the generations; however, the essence of the stories have been preserved to a large degree. When speaking of creation myths in his book The Science of the Dogon: Decoding the African Mystery Tradition, author Laird Scranton said the following, which I believe can be applied to nearly all myths: “The Creation tradition of any single culture tended to evolve over time, often with variations from region to region, so scholars are sometimes left with more than one creation story or more than one version of the same story within a given society.”1

The takeaway is that there are differing accounts of the same stories and legends; the essence, however, stays intact throughout the generations. There are giant myths from ancient South America and Mesoamerica, and although they may have been confused or even corrupted, an ancient memory remains of a time when giants roamed the land. In fact, the stories tell us that in early Mesoamerica, people exhumed giant bones, which were buried at the base of various mountains, and ground them into power. The bones had medicinal value; when mixed with cacao, the concoction served as a treatment for dysentery and diarrhea.2

In 1519, Hernán Cortés (1485–1547) landed on the Yucatan Peninsula with about five hundred soldiers. His arrival was eerily like a prophecy set to be fulfilled that year of the return of the feathered serpent, the Aztec god Quetzalcoatl. The evil god Tezcatlipoca, the Smoking Mirror, banished Quetzalcoatl long ago, but before he left, he promised his followers he would return someday. Cortés, though, was no deity; Cortés was a man, driven by a lust for gold and power, who would bring the once mighty Aztec empire to its knees.

Shortly after Cortés arrived in Mexico with his soldiers, he established an alliance with the Tlaxcala people who were enemies of the Aztecs. Cortés learned much about the customs of the Tlaxcala people and the history of ancient Mexico from their caciques (chiefs). Bernal Díaz del Castillo (1490–1584) was with Cortés in Mexico and he chronicled the experiences of the Spanish conquistadors in his book The True History of the Conquest of New Spain. In his writings, Díaz recounted a meeting between two Tlaxcala caciques, Mase Escasi and Xicotenga, and Cortés. The tribal leaders gave the Spanish captain an abridged narrative of their history; during their discussion, they told Cortés about an ancient race of giants that lived alongside their ancestors. Díaz recorded the following:

They said that their ancestors had told them, that in times past there had lived among them men and women of giant size with huge bones, and because they were very bad people of evil manners that they had fought with them and killed them, and those of them who remained died off.

To prove the account of their ancestors, the caciques fetched a massive thigh bone and presented it to Cortés; Cortés had his men send the bone to King Charles V. Says Díaz:

So that we could see how huge and tall these people had been they brought us a leg bone of one of them which was very thick and the height of a man of ordinary stature, and that was the bone from the hip to the knee. I measured myself against it and it was as tall as I am, although I am of fair size. They brought other pieces of bones like the first, but they were already eaten away and destroyed by the soil. We were all amazed at seeing those bones and felt sure that there must have been giants in this country, and our Captain Cortes said to us that it would be well to send that great bone to Castille so that His Majesty might see it, so we sent it with the first of our agents who went there.

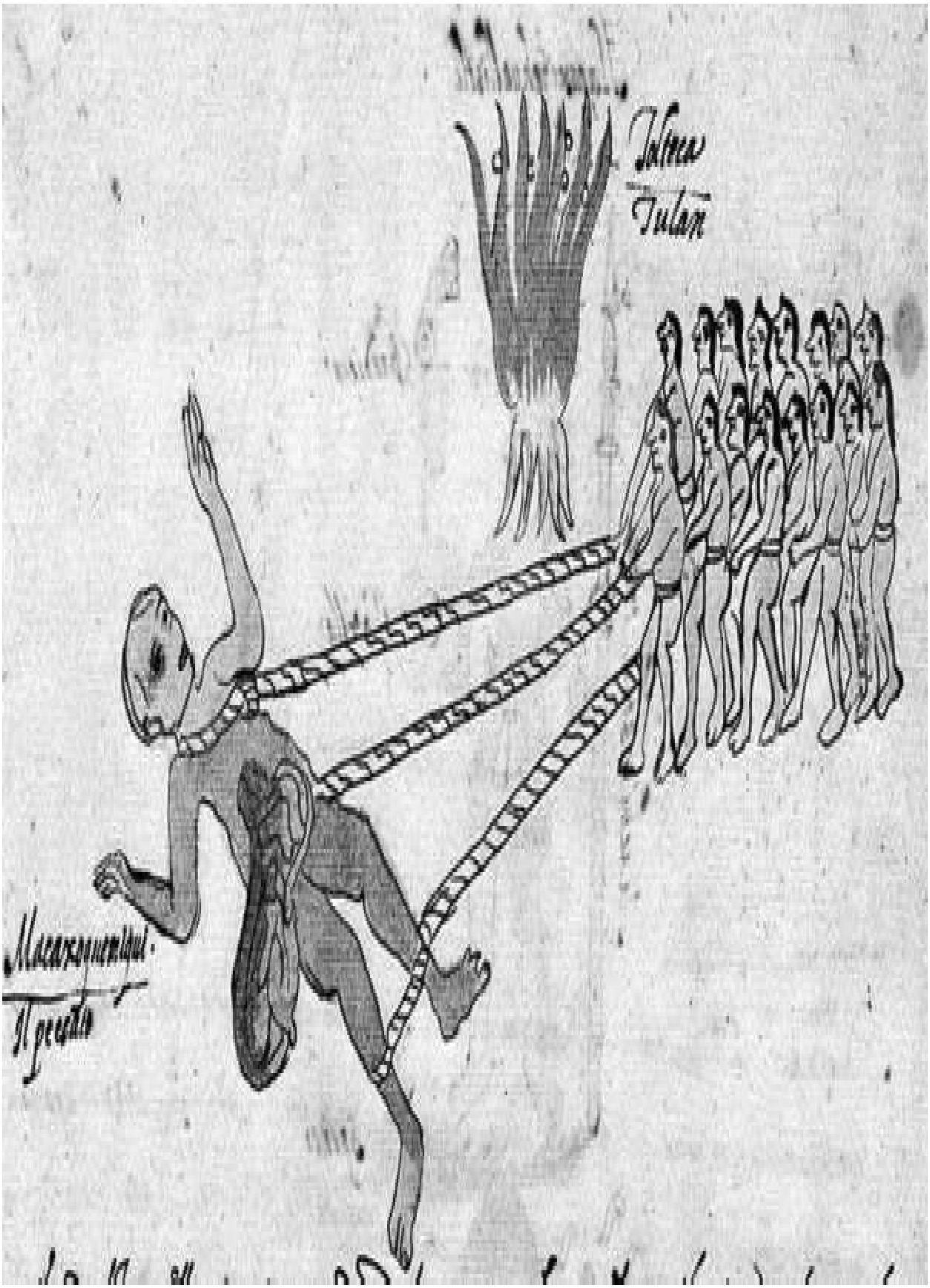
As we shall see, the massive bone given to Cortés—along with the testimony of the Tlaxcala leaders—corroborates the myths from Mesoamerica. Moreover, the stories from Mesoamerica were also brought to life for Cortés in an Aztec version of Goliath.

## An Aztec Goliath

In 1521, the conquistadors laid siege to Tenochtitlan, the capital of the Aztec Empire. This was the decisive event that facilitated the fall of the Aztecs. However, the Aztecs would not go down without a fight and there was a hero—a giant—who fought against the Spanish and became a legend.

Like the Philistines mentioned earlier in the book, the Aztecs also had giants among their ranks. One of these giants, named Tzilacatzin, was a member of an elite class of warriors known as the Otomi.

Tzilacatzin showed no fear of the Spanish; in fact, the giant struck fear into their hearts. According to the account of Bernardino de Sahagún, a Franciscan friar who studied the beliefs and legends of the Aztecs after he came to the New World to convert the indigenous people to Christianity, Tzilacatzin took the fight to the conquistadors:


Пилат
Пилат
Масажиментаці
Пресідь

In this illustration from the Codex Vaticanus, people team up to subdue a giant.

Then Tzilacatzin, a very brave warrior, came forth with three great, huge stones, one in his hand, two carried upon his shield. They were white wall stones. He cast them and thereupon pursued the Spaniards, scattering them and dispersing them into the water. They were soaked.

Hernán Cortés, in his letters to Charles V, said this about Tzilacatzin:

The Aztecs had one formidable warrior of giant stature, called Tzilacatzin, who was wonderfully skillful with his sling, every stone he sent bringing down its man. He was made aim of all the Spanish archers and musketeers, his great stature making him easily distinguishable, but they could never hit him. On one of these days eighteen Spaniards were captured alive and sacrificed, their bodies afterwards cut up and distributed to be eaten.

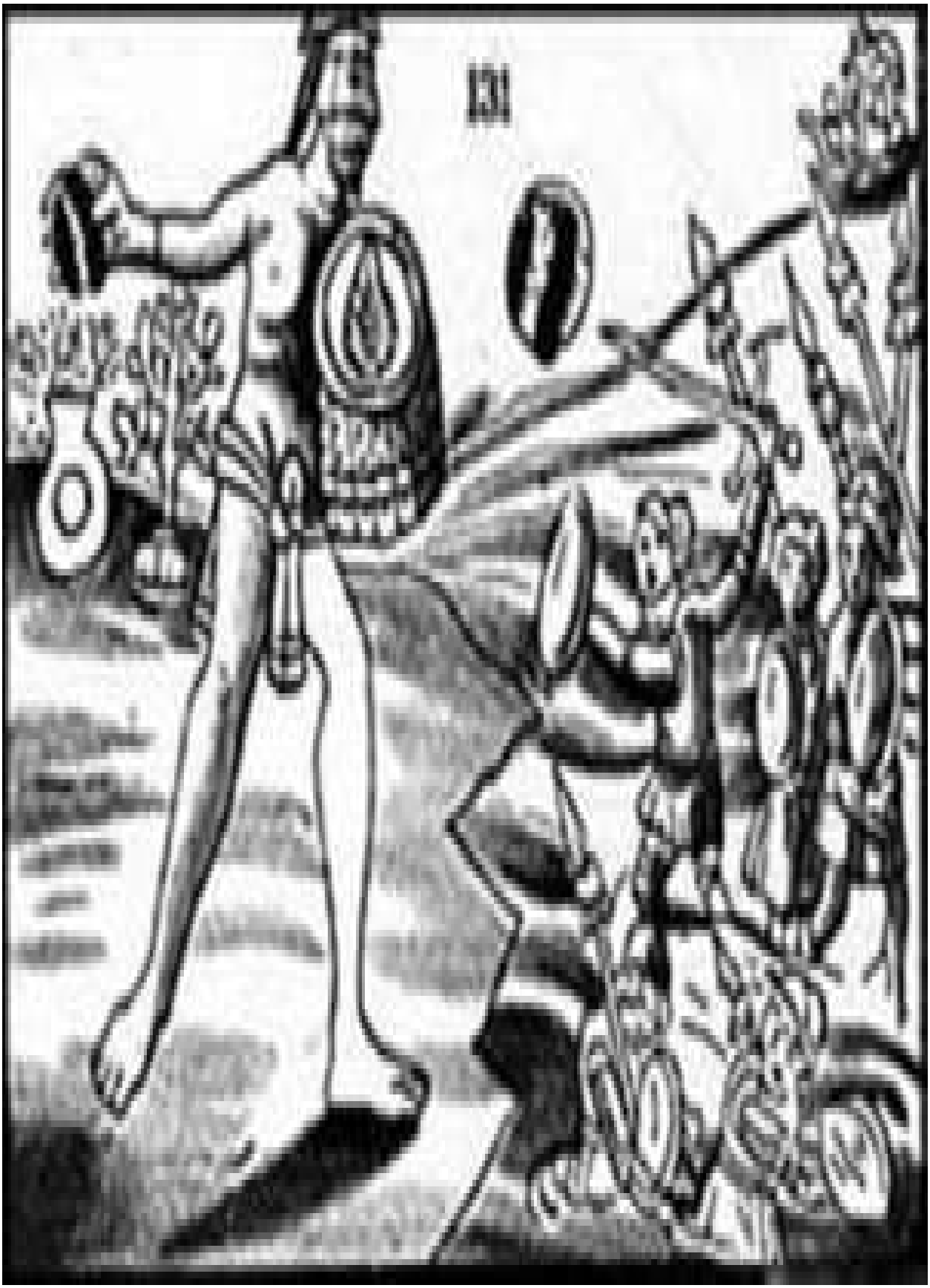
Unlike the account of Goliath, killed by David, the lowly shepherd boy, details of Tzilacatzin's death are lacking. We are left to assume that he died as Tenochtitlan fell. The story of Tzilacatzin is not an isolated incident; tales of giants permeate the legends of Mesoamerica.

**The Quinametzin Giants**

Aztec mythology makes it clear that giants inhabited the earth in a bygone era. Long before Hernán Cortés landed on the shores of the New World, before Spanish chroniclers recorded the feats of the Otomi warrior Tzilacatzin, those mighty men of old—men of renown—were active in Mesoamerica in the ancient past. During the time of the First Sun, the Jaguar Sun, giants occupied the land, but the god Tezcatlipoca sent jaguars to devour

them.

In a subsequent age, the giants of old were evil and despised; both the gods and humankind had a burning hatred for them. The people waged terrible wars against the giants but were never able to completely free themselves from the ruthless monsters. The gods became tired of the conflict and unleashed a mighty flood on both the giants and the people of the earth.



The mighty warrior Tzilacatzin as depicted in the Florentine Codex.

Of course, it should be easy to see the parallels with the account of the Great Flood in the book of Genesis. Here, too, a flood was sent to wipe out both humanity and the giants who were running amok all over the globe. The similarities do not end there. In the Aztec story, it not only rained, but underground rivers burst and sprang up from the ground. Compare that to Genesis 7:11: “In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” (King James Version)

The fountains of the great deep, in my opinion, are subterranean lakes and rivers. The New International Version’s translation of the text calls the fountains “springs of the great deep.” As the Aztec deluge myth continues, those who were not drowned in the flood were turned into fish.

The gods rid themselves of the giants with the flood—but not entirely. Xelhua, called the Architect, escaped the deluge along with six other giants. The cunning Xelhua and his comrades managed to elude the flood waters by climbing the mountain of Tlaloc, the rain god, and hiding themselves inside caverns. The mighty men sealed the cave entrances with massive boulders and waited there until the flood waters receded.

Having escaped the watery wrath of the gods, Xelhua was determined to create a safe haven to protect himself against future floods should the deities become angry again. Thus, he commissioned the construction of the largest pyramid on Earth—the Great Pyramid of Cholula.

In one version of the tale, Xelhua created a race of men to be his servants when he emerged from the cavern after the flood. In another version, by the time Xelhua and the giants left their refuge, the god Quetzalcoatl had created humans to populate the earth. At any rate, these would become Xelhua’s servants; he ordered his workers to make bricks for the construction of the

massive edifice. He then assembled thousands of workers in a line running from the brickyard to the construction site; laborers passed bricks by hand from man to man in such a way that a constant flow of materials streamed to the builders.

As the pyramid increased in height, the gods became enraged; they hurled fire down onto the massive structure, destroying the upper portions and killing many of the laborers. Sometime afterward, the pyramid was dedicated to Quetzalcoatl and served as an important religious center.

For anyone who attended Sunday school as a child or has even the slightest knowledge of Bible stories, the parallels between the Great Pyramid of Cholula and the Tower of Babel are easy to see.

1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5 And the Lord came down to see the city and the tower, which the children of men builded. 6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9 Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

—Genesis 11:1–9 (King James Version)

Though it is not explicitly stated in the Bible, according to Hebrew tradition,

Nimrod, a grandson of Noah, was responsible for the construction of the Tower of Babel. The tower was most assuredly a ziggurat—a step pyramid—common in ancient Sumer and, of course, in the New World. It seems Nimrod and Xelhua shared many of the same building techniques along with a desire to reach the heavens with their work. Though there is no clear reference given in scripture, as mentioned earlier, there are those who believe Nimrod may have also been a giant. Nimrod will be discussed at length later in the book.

The giant race that lived during the First Sun and Xelhua and his band of flood-survivors are not the only giants found in Aztec lore. In a nod to Greek mythology, the Aztecs had their own variation of the Atlas story. After the world was destroyed at the conclusion of the Fourth Sun, the sky had fallen. Like the tale of the Greek titan who was forced to bear the weight of the heavens on his mighty shoulders, the Aztec gods created four giants to raise the sky and hold it in place.

**Tales from the Maya**

The Maya have continuously inhabited the Mexican states in and around the Yucatan Peninsula, the countries of Guatemala, Belize, El Salvador, and Honduras, and like the Aztecs, they also have legends of giants. Some believe that the Maya ruler Lord Pacal was a giant. Pacal's sarcophagus is over twelve feet in length and some have guessed that Pacal stood at nine feet in height. Pacal's sarcophagus is famous for the imagery inscribed on the lid which seems to show him working levers and controls with a breathing apparatus attached to his face. Some have gone as far as to claim that the scene on the lid of the sarcophagus shows him inside a rocket or spacecraft. While I agree that he does seem to be using some sort of mechanical device, it seems unlikely he would be flying a rocket in his bare feet and barely clothed.

Traditions of giant kings, chiefs, and rulers are presented throughout this book and it seems that large-statured leaders were in place in the Maya world as well. I found this quote from Daniella Fenton's book, Hybrid Humans: Scientific Evidence of our 800,000-Year-Old Alien Legacy, to be quite fascinating:

The second time these beings dragged my point of awareness away from my mundane existence I found myself inhabiting a new body. The person I had 'become' was an extremely tall and powerful young woman wearing very tribal Indian type clothes.

It did not take me too long to uncover that the women I was inhabiting was a noble of the Maya elite in the city of Palenque, Mexico. At a later stage in these experiences, I came to understand that the events were unfolding during the 7th century AD. This noblewoman was not a typical human being, she apparently had an extra dash of alien DNA. Indeed, most of the highest dignitaries in Palenque seemed to be of the same hybrid race as my personal 'avatar'. These 'people' were generally around two meters tall, essentially giants compared to the regular Maya citizens. Much of the official business

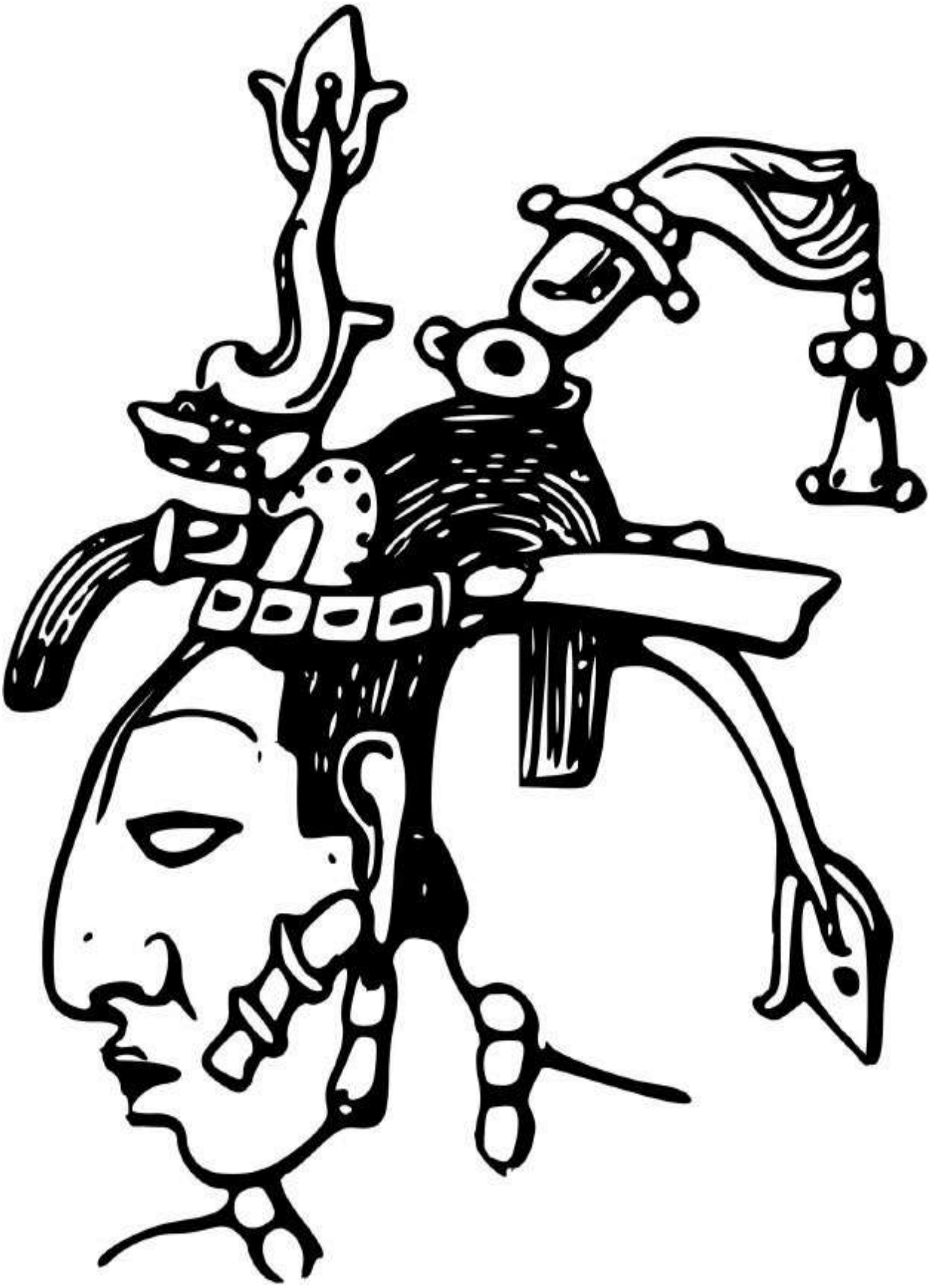
of the city was conducted during meetings in a subterranean tunnel network. The Mayan underground was filled with calendars, artefacts, tablets—incredible wonders. (Emphasis mine.)

Fenton mentions large-statured extraterrestrial hybrids later in her book, as well, and these, too, held leadership positions in the ancient world.

**Vucub-Caquix**

*The outstanding point of interest in the myth of Vukub-Cakix and his two sons is its terrestrial significance. That they were of the earth as truly as were the Jotuns of Scandinavian mythology there can be no doubt. Like the Jotuns or the Titans, Vukub-Cakix and his progeny are made from the earth, and the parent giant is a living representation of its surface.*

—Lewis Spence



Was Lord Pacal a giant? Wikimedia Commons.

The stories of the Maya tell of a time deep in the past when there were giants on the earth. The Quiché Maya recorded these myths in their sacred text, the Popol Vuh. In one such story, during the twilight era, when Earth was recovering from a catastrophic flood, an arrogant being named Vucub-Caquix (also known as Seven Macaws or the Great Macaw)—a demonic, bird-like giant of sorts—mocked the sun and the moon because they were covered.

"I shall now be great above all the beings created and formed. I am the sun, the light, the moon," he exclaimed. "Great is my splendor. Because of me men shall walk and conquer. For my eyes are of silver, bright, resplendent as precious stones, as emeralds; my teeth shine like perfect stones, like the face of the sky. My nose shines afar like the moon, my throne is of silver, and the face of the earth is lighted when I pass before my throne.

"So, then, I am the sun, I am the moon, for all mankind. So, shall it be, because I can see very far."3

Vucub-Caquix grew more and more arrogant and revered himself rather than the gods. This is due in large part due to his prized possession: A nanze tree that bore the fruit that he enjoyed each day. He also boasted about his bright eyes and his beautiful teeth; in some retellings of the legend, his teeth were emeralds. Vucub-Caquix also had two sons, both of whom were giants, named Zipacná and Cabracán; they too shared their father's arrogance. The trio declared themselves to be gods, but they were only pretenders. The true gods were furious with them and sent a pair of youthful twins, Hun-Ahpú and Xbalanqué, to destroy the proud ones.

The twins hid near Vucub-Caquix's prized fruit tree and waited for him.

When the giant came out to pick fruit from his tree, Hun-Ahpú struck him in the jaw with a dart from his blowgun. With the giant down, Hun-Ahpú ran toward him to kill him, but Vucub-Caquix grabbed his arm and tore it off. Carrying the severed arm, Vucub-Caquix retreated to his home.

As Vucub-Caquix writhed in agony from his wound, he told his wife, Chimalmat, to slowly roast the arm of Hun-Ahpú over a fire in hopes that the twins would come looking for it. The twins did return; this time, however, they were accompanied by two magicians who presented themselves to the giant as a poor elderly couple. The twins disguised themselves as the couple's grandchildren. Vucub-Caquix complained about the pain in his teeth and his eyes to his elderly guests. They tricked the giant and convinced him his teeth needed to be removed and replaced. Although hesitant at first—his teeth were a source of his pride—in his desperation for relief he agreed to the procedure. The cunning magicians removed Vucub-Caquix's teeth and replaced them with kernels of maize. With this, his brilliance at once faded, and his features sagged. Vucub-Caquix, now only a shell of himself, was no longer the arrogant giant that declared himself a god. The magicians then removed the defeated giant's eyes and he simply ceased to exist.

Chimalmat, who had been roasting the arm of Hun-Ahpú the entire time, also died. When the ordeal was over, the twins retrieved Hun-Ahpú's arm and the magicians reattached it.

Hun-Ahpú and Xbalanqué also employed trickery to rid the world of Zipacná, Vucub-Caquix's eldest son. They hoodwinked the giant and had him crawl into a cave just before a mountain collapsed on top of him. Ironically, Zipacná had boasted that he created the mountains. Indeed, he suffered a fitting end.

The third giant, Cabracán, had caused the earth to shake and tremble. While his brother made mountains, Cabracán destroyed them. The heavenly twins once again employed trickery in the demise of a giant, and they fooled Cabracán into eating a poisoned bird. After he lost his strength, the twins bound his arms, legs, and neck and buried him.

## A Few Observations

It is interesting to note that there was a belief among the Maya that a giant named Çipacnay lived beneath the earth who caused the earth to tremble with his movements. Ancient cultures all over the world attributed seismic activity to the movement of giants and large primordial beings. Like we see in many other cultures, too, the titan Çipacnay also held up the earth.4

The descriptions of Vucub-Caquix and the tale of his demise also have a familiar ring. As the story begins, the planet is recovering from a cataclysmic flood. Though the account of the flood of Noah is probably the most familiar to readers of this book, there are literally hundreds of flood myths from varying cultures spanning the globe. Also, the tale of the hero twins Hun-Ahpú and Xbalanqué defeating Vucub-Caquix and his sons almost has a David versus Goliath feel.

Something else that struck me in the story was Vucub-Caquix's teeth. They were a source of his pride and were likened unto fine gemstones. I could be accused of looking for links where none exist, but I find it fascinating that in tales of the recovery of giant skeletal remains throughout North America, the discoverers often marveled at the teeth. Jawbones with teeth perfectly shaped and free of decay, even described as beautiful, are found in report after report. The following account from Indiana is an example:

...We found several scull [sic], leg and thigh bones which plainly indicated that their possessors were men of gigantic stature. The scull [sic] of one skeleton was one fourth of an inch thick; and the teeth remarkably even, sound, and handsome, and firmly planted.5

The teeth from giant remains are almost always described as being much larger than our own and there are countless reports of jaw bones lined with double rows of teeth. The following report comes from Massachusetts:

…One of these skeletons was described to me by Henry Mather who saw it as being of monstrous size—the head as big as a peck basket with double teeth all round. The skeleton was examined by Dr. Stephen W. Williams who said the owner must have been nearly eight feet high…6

Distinguished author and researcher Ross Hamilton, a leading authority on giants in North America, said this about double rows of teeth:

…This now rare dental condition can be found with some frequency in the early reports. It is in modern races a rare and recessive trait…Such teeth were always associated with extra-large frames, and these people may have had a connection to the military Adena or their Archaic predecessors the Ohio Allegheny people who, in accord with Indian tradition, also boasted members of very large stature.7

Another peculiarity is that the teeth from the remains of giants are often described as being void of decay. This is not what one would necessarily expect to see from ancient people. However, it wouldn't be surprising to see it in those mighty men of old, men of renown.

## South America

There are a few giant myths from South America, some of which feature giants that arrived by sea and caused a world of problems for the natives. In one such account, a ruthless band of seafaring giants who landed on the shores of present-day Ecuador in large boats drove the Cara people from their homes. The Caras left their homeland and resettled in the mountains near Quito.

One of the best-known accounts of giants in South America is an ancient legend from Peru in which a group of giants terrorized the local populace until fire from the sky consumed them. The chronicler Pedro de Cieza de León recorded this tale in his writings. The historian Garcilaso de la Vega, the son of an Inca princess and a conquistador, quoted the story in his work Royal Commentaries of the Incas:

Before leaving this region, we should mention a very remarkable story which the natives have received as a tradition handed down by their ancestors for many centuries. It refers to some giants who they say arrived in their country from over the sea and landed at the point now called Santa Elena, a name given to it because it was first seen by Spaniards on this saint's day. As Pedro de Cieza de León is the Spanish historian who speaks of these giants at greatest length, having received his version in the very province which the giants visited, it seemed best I should follow his account word for word, for although Padre J. Acosta and the accountant general Agustín de Zárate say the same, their version is very brief. Pedro de Cieza's fuller account in his Ch. Iii is as follows:

As there is in Peru a story of some giants who landed on the coast at the point of Santa Elena, in the vicinity of the city of Puerto Viejo, I have resolved to mention what I was told about them, as I understood it, without taking into account the opinions of the common people and their various anecdotes, for

they usually magnify events larger than life. The natives, repeating a story received from their forefathers from very remote times, say that there came from across the sea on reed rafts that were as large as big ships some men that were so big that an ordinary man of good size scarcely reached up to their knees: their members were in proportion to the size of their bodies, and it a monstrous thing to see their enormous heads and their hair hanging down about their shoulders. Their eyes were as large as small plates. They say they had no beards and that some of them were clad in the skins of animals, and others only in the dress nature gave them. There were no women with them. On reaching this point, they set up their camp like a village (and even in these times there is a memory of the site of their houses). As they found no supply of water they remedied the lack by making some very deep wells, a labor certainly worthy of record, being undertaken by such strong men as these must have been, to judge by their size. They dug these wells in the living rock until they came to the water, and afterwards they built the wells in stone from the water line upwards so that they would last for ages. In these wells the water is excellent and it is always so cold that it is very pleasant to drink.

When these great men or giants had thus made their settlement and dug these wells or cisterns, they destroyed and ate all the supplies they could find in the neighborhood. It is said that one of them ate more than fifty of the natives of the land; and as the supply of food was not sufficient for them to maintain themselves, they caught much fish with nets and gear that they had. They lived in continuous hostility with the natives, because they slew the latter’s women in order to have them, and they also slew the men for other reasons. But the Indians were not numerous enough to kill these newcomers who occupied their land and lorded it over them; and although they held great discussions about this, they never dared attack them.

After some years the giants were still in this region, and as they had no women of their own and the Indian women of the neighborhood were too small for them, or else because the vice was habitual to them and inspired by the demon, they practised the unspeakable and horrible sin of sodomy, committing it openly and in public without fear of God or personal shame. The natives say that our Lord God, unwilling to conceal so wicked a sin, sent them a punishment suited to the beastliness of the crime, and when all the giants were together engaged in this accursed practice there came a fearful

fire from heaven to the accompaniment of a great noise, in the midst of which a shining angel appeared holding a sharp, bright sword with which he slew them all at a single stroke, and the fire consumed them leaving only a few bones and skulls, which God allowed to remain unconsumed as a token of the punishment. This is the account they give of the giants, and we believe that it happened, for it is said that very large bones have been found and still are found thereabouts and I have heard Spaniards say they have seen pieces of teeth which they thought must have weighed half a pound when whole, and who had also seen a piece of a shin-bone of wonderful size, all of which bears witness to the truth of the incident. In addition to this one can see the places where the sites of their villages were, and also the wells or cisterns they made. I cannot state whence or how these giants came there.

In the present year of 1550 when in the city of Lima, I heard that when his excellency Don Antonio de Mendoza was viceroy and governor of New Spain, certain bones of men as big as these giants, and even bigger, were found there. I have heard too that in an ancient sepulcher in the city of Mexico or somewhere else in that kingdom certain bones of giants have been found. Since so many people saw them and attest having done so, it can therefore be credited that such giants did exist and indeed they may all have been of the same race.

At this point of Santa Elena, which is as I have said on the coast of Peru and in the district of the city of Puerto Viejo, there is a remarkable phenomenon: the existence of certain wells or seams of pitch of such excellent quality that it would be possible to tar all the ships one wished with it, since it flows from the earth. This pitch must be from some seam passing through that place: it comes out very hot, etc.

Thus far, Pedro de Cieza, whose history we have followed to show the Indian tradition about the giants, and the well of pitch at the same place, for it too is remarkable.

In the account above, it is interesting that the Spanish explorers said that they

had seen pieces of teeth which they thought must have weighed half a pound when whole! That is reminiscent of the following account that the New York Times reported in 1871:

The bodies exhumed were of strange and remarkable formation… the bones were of wonderful length and strength—the femur being as long as long as the leg of an ordinary man, the stature of the body being, probably, as great as eight or nine feet… The teeth of the skeletons are said to be as large as those of horses.8 (Emphasis added.)

It is worth pointing out that the historian Levinus Apollonius also recorded the tale of the ferocious giants killed by supernatural fire, but he did so a bit differently. In 1567, he recounted the story, but he did not mention anything about their arrival by sea.9

The fate of the giants living along the South American coast is akin to that of the immolated pyramid builders at Cholula—fire fell from the sky and consumed them. Both stories have a haunting connection to ancient Greece and the destructive thunderbolts that Zeus hurled at his enemies. But those deities cannot outdo the god of the Hebrew Scriptures; he rained burning sulfur down upon the cities of Sodom and Gomorrah and the entire plain surrounding the cities. Genesis 19:24–25 states: “Then the Lord rained down burning sulfur on Sodom and Gomorrah—from the Lord out of the heavens. Thus, he overthrew those cities—and also the vegetation in the land.” (New International Version)

When considering the seafaring giants, it is interesting to note the infrastructure that they created; the Spanish explorers marveled at the wells and cisterns in the account. Along with their size, could the engineering and construction left behind by the giants be another reason that they were legendary? This certainly seems to be the case—many of the myths all over the world credit giants with the construction of many complex megalithic structures.

Before closing this chapter, I would be remiss if I did not point out that not all the giants in the stories from South America were bad. In some accounts, the culture bearer Viracocha is described as a man of large stature, possibly even gigantic stature. Some have surmised that Viracocha was a survivor of a great cataclysm (probably at the end of the last ice age) that brought an end to an advanced civilization—perhaps he was even an Atlantean. Viracocha had a counterpart in the Columbian Andes known as Bochica. Bochica was a culture bearer and according to some accounts, he was a benevolent giant. One legend holds that he was an Atlas-like figure who held up the sky on his shoulders.

# 4

# Stories from the South Pacific

*He could throw a long cocoa-nut tree at the rocks as if he were but hurling a thin spear. He plucked up by the roots a great Malili tree, eighty feet high, carried it off on his shoulder, branches and all, and could throw it up and catch it again as if he were playing with a small crab.*

—George Turner, Samoa, A Hundred Years Ago and Long Before

The islands of the South Pacific are rich in folklore and stories of giants. From Hawaii to New Zealand these tales have been handed down through the generations and even today, we still ponder their meaning. Most assuredly, these stories hold a degree of truth; as we shall see in Part Two, European explorers came face to face with people of enormous stature on Easter Island and beyond. Moreover, to this day, there are rumors that a race of giants still lives deep in the mountains of the most remote reaches of the Solomon Islands. Some believe these are hairy wildmen, like the tales of Sasquatch on the North American continent, while others think they are indeed giants who have retreated deep into the interior of the islands as growing populations have encroached upon their territory.

There are various accounts from many islands in the South Pacific of chiefs who were exceedingly large men. Some stories are outlandish like that of Moke, from the Cook Islands. Moke was sixty feet tall and left his footprints in stone. But, from the plausible accounts to the most outlandish tales, it is hard to ignore the plethora of stories; this is especially true when compared to tales from other parts of the world.

Samoan legends speak of a time—before a great cataclysm—when a race of giants ruled the land. These giants were known as the Hiti and according to some accounts, they built pyramidal structures on the islands in the remote past. The stories also tell of a mighty man of old, a giant named Tafai, who could uproot coconut trees and throw them like spears.

In a nod to the seafaring giants mentioned in the previous chapter, a group of giants landed in the Tuamotus Islands and caused great trouble for the natives until the brothers Mati and Tettuo killed them.

There is a tale from the Tuvalu Islands that is eerily similar to the account above and to the story of the hero twins of the Maya, Hun-Ahpú and Xbalanqué. Recall, the hero twins vanquished Vucub-Caquix and his sons; in similar fashion, two Tuvaluan brothers defeated a giant named Tuvala. Whereas the Hero Twins subdued Vucub-Caquix by shooting him in the jaw with a dart from a blowgun, the Tuvaluan brothers used fishing spears to kill the giant. The brothers stuck Tuvala in the eyes with their spears and killed him.1

There is another tale of seafaring giants in the South Pacific that is worthy of mention. Legend holds that long ago, a hollowed-out timber washed ashore on the Marshall Islands. A group of weary and bedraggled giants appeared from this makeshift vessel. This story is much different than others recounted in this book, however, because the native islanders did not give the giants a chance to terrorize them and rob them of their sustenance. Instead, the natives slew the giants as soon as they reached the shore and left their boat. Taking advantage of the weak and weary condition of the castaways from their extended time at sea, the islanders attacked and killed the giants as soon as they emerged from the timber.

In the Marquesas Islands, there is a legend that turns traditional stories of cannibalistic giants who prey on unfortunate people who cross their paths on its head. Scattered about the islands are google-eyed statues, or tikis, and these tikis are thought to have mana, a sought-after spiritual power. The people or gods represented by these statutes physically dwelled among the people long ago. However, there were wars on the islands and many of these tikis and their offspring were killed and eaten as part of a ritual sacrifice. Ancient islanders believed that by eating certain body parts such as the eyes,

liver, and brain of one who had mana, the would obtain that mana.2

It is interesting to note that those who possessed this mana were said to be giants who moved massive stones on the islands in ancient times. There is a statue on one of the islands with six fingers3 and you must wonder if it were modelled after a six-fingered giant. As stated earlier, polydactilism is a trait observed among giants throughout the world.

The ancient giants of the Marquesas may have fled to Easter Island long ago. There is a tradition of seven brothers exiled from the island and there are tikis that face in the direction of Easter Island. Conversely, on Easter Island there are seven statues called Moai that face the Marquesas. These are the only statues on the island that face the sea; all the others look toward the interior of the island.4 A tradition exists of a race of giants on Easter Island that will be examined later in the book. You have to wonder if these giants were descended from those who fled the Marquesas as the islanders hunted them down in hopes of obtaining their spiritual power.

# New Zealand

The Māori are the indigenous people of New Zealand. According to mainstream historians, they came from eastern Polynesia and settled New Zealand in several waves centuries ago. However, there is a controversial belief among many rogue historians that Aotearoa—the Māori name for New Zealand—was already inhabited when the Māori arrived in their canoes. The Māori predecessors were the Waitaha, a tribe made up of several different races including a fair-skinned people with red hair. Some were master stone builders who left impressive monuments scattered all over the islands. If history shows us anything, it is that newcomers arrive on unfamiliar lands and displace existing groups of people; this is a never-ending cycle. However, that topic, as well as the Waitaha, fall outside the scope of this book.

An illustration of two Māori warriors doing battle with weapons called taiahas in the native tongue in James Cowan’s The Old Frontier.

Like so many other peoples of the South Pacific, Māori elders speak of a time when giants walked the land—giants such as the mighty Te Pute, a goliath of a man with eyes the size of dinner plates. Ancient New Zealand, or Aotearoa in the native tongue, was inhabited by the Kāhu-tupua. These were giants that possessed the supernatural ability to shapeshift and take on any form. These mighty giants rivaled the exploits of Paul Bunyan of American folklore; they could drink entire rivers and step from mountain to mountain.5

One of the Kāhu-tupua was named Rau-kawa, and he was an ancestor of the Ngāti-Raukawa tribe, a tribe that, coincidentally, are known for ancient rulers of enormous physical stature. Rau-kawa stood at a height of over thirty feet, according to legend. Ka-whara was another of the Kāhu-tupua, and he was twenty-four feet tall.6

If the legends are true, the footprints of a giant are set in stone on New Zealand’s East Cape. The footprints were left by the mighty Rongokako as he pursued another giant, Paoa, as the pair battled one another in an epic clash of the titans.

In another fierce battle between giants—both men were nine feet tall—Tama-te-kapua and Ruaeo fought to the death. Ruaeo emerged from the vicious confrontation as the victor.

Chief Tahourangi was a hulking man who exceeded nine feet in height and his voice echoed with a thunderous boom when he spoke. He used his roaring voice to shout to his slaves on another island to tell them to prepare his food. After Tahourangi’s death, members of his tribe used his bones for ceremonial purposes.

# Kiharoa

In his book The Old Frontier, James Cowan recounted the legend of Kiharoa, a giant warrior chief of the Ngāti-Raukawa and Ngāti-Whakatere tribes. According to Cowan, there was a curious landmark near the village of Whenuahou locally known as the “Giant’s Grave.” The grave was between twelve and fourteen feet long and four feet wide. Cowan enquired about the grave and learned of its legend from two warriors of the Ngāti-Maniapoto tribe. Cowan wrote: “There certainly seems to have been a veritable giant, a man of enormous stature and length of reach with the hand-weapons of those days, six generations ago. This Kiharoa, or “The Long Gasping Breath,” was a chief of the Ngati-Raukawa and Ngati-Whakatere tribes, who in those times owned the Tokanui hills and the surrounding fruitful slopes.”

The legend says that Kiharoa stood at twice the height of an average-sized man. He wielded an enormous taiaha—a traditional Māori close-quarters staff. Kiharoa had a name for his beloved weapon and called it “The First Rays of Morning Light,” or Rangihaeata in the native tongue. Cowan described Kiharoa: “Kiharoa was tattooed on body as well as face, and when he leaped into battle, whirling ‘Rangihaeata’ from side to side in guard and feint and cut, his blue-carved skin glistening with oil and red ochre, his great glaring eyes darting flame, his moko-scrolled features distorted with fury, few there were brave enough to face him.”

STAETEN LANDT Bezylt en Ontdekt met de Scheepen Heemskerk en de Zeehaen onder het Commande van den E. ABEL TASMAN. in den Iaare 1642. Den 13 December.

Aldus vertoont zich het Drie Koningen Eyland. als gy het aen de Noort West Zyde op 40. Vademen van uw heeft.

Dutch artist Isaac Gilsemans' depiction of giant warriors at the Three Kings in New Zealand.

Though Kiharoa was a mighty man and he struck fear into the hearts of those he faced, no one is invincible; Kiharoa fell in battle at Whenuahou. As it often does, a bad omen preceded the giant's demise. As Kiharoa rushed down a hill, he slipped on some leaves and fell, nearly breaking his taiaha in the process.

Perhaps Kiharoa became unsettled by his fall; he was outfought and killed by Ngāti-Maniapoto warriors led by chief Wahani—also a man of gigantic stature. Kiharoa's warriors panicked and fled once their leader had fallen and many of them were slaughtered.

The Ngāti-Maniapoto warriors butchered many Kiharoa's men for meat. They carved Kiharoa's corpse and ate it on the spot. They also smoke dried his head and kept it as a souvenir from the battle. The Ngāti-Maniapoto warriors measured Kiharoa's body before they butchered it for their victory feast. The fallen chief was two fathoms long, or twelve feet.

Cowan briefly mentioned another giant from the Ngāti-Raukawa tribe who shared many similarities with Kiharoa. This giant's name was Matau and he was nearly as tall as Kiharoa. Like Kiharoa, his favorite weapon was also a taiaha.

# Hawaiian Giants

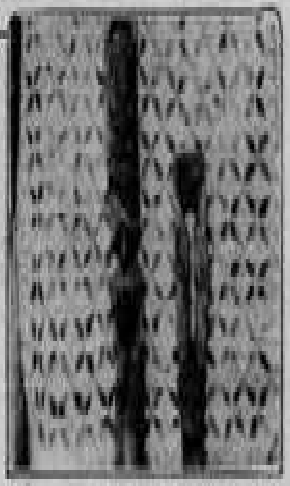
I read a fascinating newspaper article that appeared in the San Francisco Call in the March 8, 1908 issue. H. Coffin Berry wrote the piece, which was titled "When Hawaii was Peopled by Giants." The article read like an adventure book, comic book, or an old dime store novel, and it reminded me a lot of Fate Magazine and the old pulp science fiction magazine Amazing Stories.

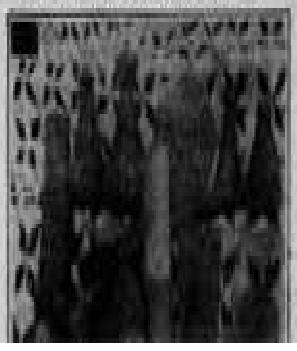
To summarize the important aspects of the article, it began by speaking of catacombs in Europe, but pointed out that unbeknownst to most people, Hawaii is home to a series of catacombs that are much older than those found in Rome. The piece gave an account of an expedition into the Hawaiian catacombs. According to Berry, the Hawaiian catacombs, which weave their way through the volcanic rock that forms the islands, represent a "sealed storehouse of vast information awaiting scientific inspection and research."

Berry's article discussed the discovery of giant human remains in the caves. Among the finds were: "Five giant human forms wrapped in kapa cloth with head and arms resting upon the knees, covered with the dry dust of ages of rock disintegration, and apparently, sleep."

# WHEN HAWAII WAS PEOPLED BY GIANTS

A SCIENTIST MAKES AMAZING DISCOVERIES IN ISLAND CATACOMBS WHICH ARE OLDER THAN THOSE OF ROME





This fascinating article appeared in The San Francisco Call on March 8, 1908.

Later in the piece, Berry gave more detail on the giant discovery, although Berry's definition of giant may be a great deal different from yours or mine: "The five giant forms before me were those of hardened warriors of the old school, and had sat thus 'waiting' for fully 1,000 years. They all measured much over six feet in height, and in life must have weighed fully three hundred pounds, the tallest by actual measurement being six feet five inches in height."

Though six-foot-five hardly qualifies one as a giant today, it is an impressive height, even more so when considering that in the early 1900s, people were much shorter than they are today. According to Berry, at the time of his writing, the average Hawaiian male stood at about five-foot-nine.

Berry recounted a skeletal find in the article, discovered in a cave in Waimea, that measured nearly six-foot-eight. He went on to say that early missionaries to the islands recorded encounters with men standing at six-foot-seven. In the caves that Berry was exploring, he found a club that he believed was meant to be swung with one hand; he could barely lift the enormous weapon using both hands.

Berry's exploration of several caves in Hawaii, and his later finds, led him to the conclusion that the Hawaiian people of long ago shared many similarities with the "Cliff Dwellers"—the ancestral Pueblo people of the American Southwest. He also concluded that the ancient Hawaiians were much larger than present-day Hawaiians.

Of course, the aforementioned newspaper article—over one hundred years old and probably sensationalized—gives us no real proof for the existence of giants in the past. The narrative does fit, however, with the tales of giants who walked the islands in a bygone era—giant kings such as Umi, Lano, Līloa, and Kihu. These mighty men, like ancient chiefs, kings, and rulers

around the globe, stood between eight and nine feet tall.7

## Kana

Hawaiian myths feature a giant named Kana who is described in an outlandish way. Kana stood at an inconceivable 2,400 feet tall! He also possessed a remarkable characteristic: he had arms that could stretch and retract—almost like a telescope.8 The mighty Kana, walking with massive strides, could step from island to island; he was also tall enough to wade through the ocean as if it were a shallow river.

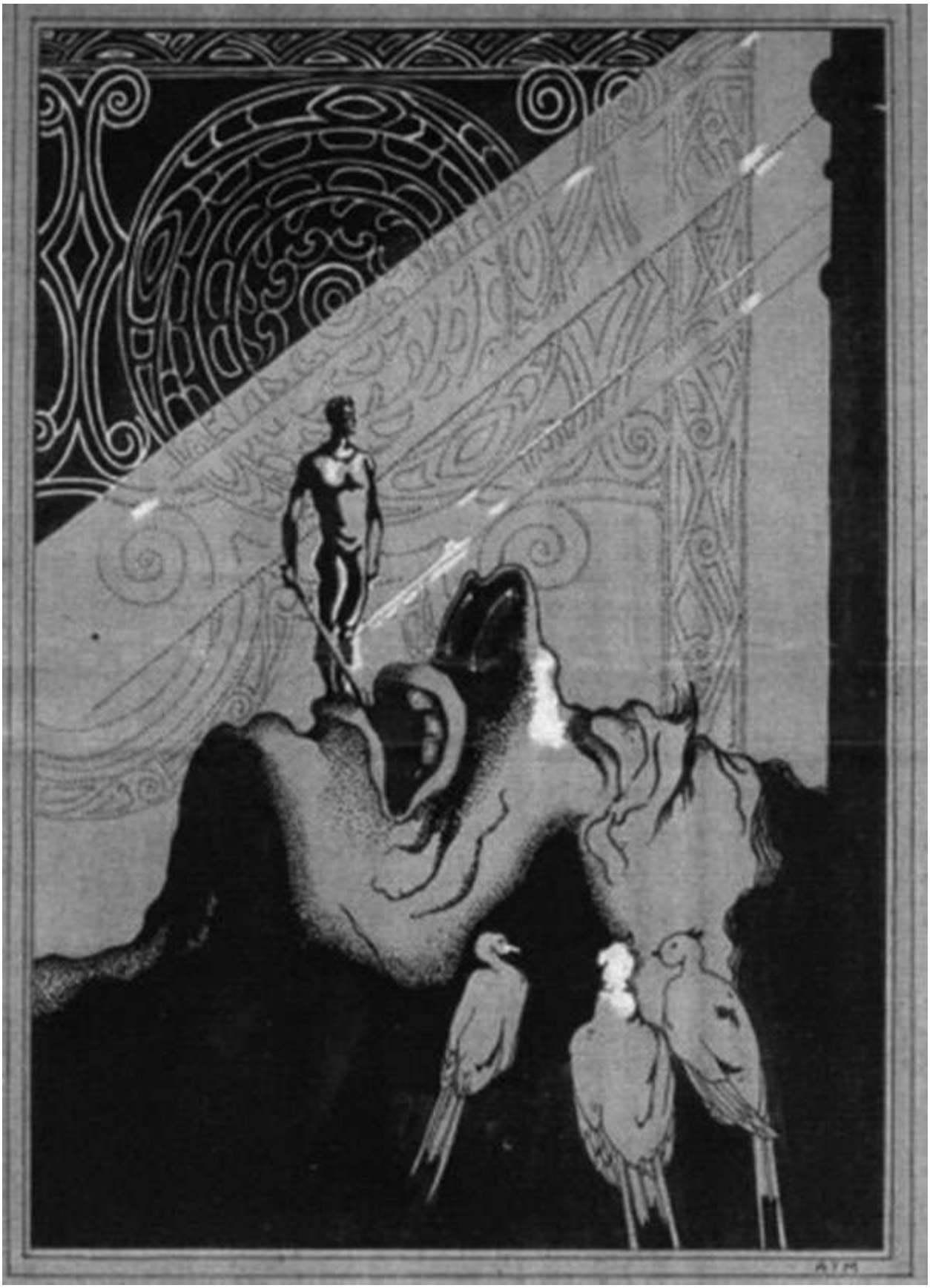
In her work, Hawaiian Mythology, Martha Beckwith penned the following about Kana, who was known as a kupua, or demigod, in the Hawaiian myths:

Kana, the stretching kupua, is the hero of a number of local legends explaining gashes in the contour of an island, or markings like a footprint in the rocks, or displacement of rock ledges as in some convulsion of nature. He travels about the islands destroying evil kupua, makes a journey to the entrance to the underworld to restore the stolen sun to his people, and, in association with his mischievous kupua brother Niheu (Sand crab), restores to her home and husband his mother Hina who has been abducted by a Molokai chief called Kapepeʻe-kauila (The jagged lightning) and carried away to his home on the hill Haupu.

The kupua are similar in nature to the Kāhu-tupua of Māori legends. The kupua, like their counterparts from New Zealand, are able to shapeshift and present themselves in different bodies and forms.

Many cultures attribute impressive geological features to the giants of prehistory. This is also true in Hawaii where there are tales in which the enormous Kana created various geological features. According to Beckwith:

On Kauai is shown his footprint where he stepped over from the island of Niʻihau to Keʻe near Kalalau. On the Puna coast of Hawaii is to be seen that of his brother Niheu, made when he was chasing the mischievous kupua who used to change into a goby fish and nibble Sandcrab's bait, and the hollow in a rock close by where Goby-fish hid from his pursuer. The hill Haupu, where lived the abductor, juts out as a steep headland from the precipitous north side of Molokai between Pelekunu and Halawa valleys. The mounds at the foot of Halawa valley, called "rocks of Kana," are said to have fallen from the heights of Haupu at the time of the fight with Kana; some say Molokini island was thus formed. A notch in the summit ridge of Haleakala on Maui is said to show where Kana leaned across the mountain in his rope form from Haupu to be fed at his grandmother's house in Hilo. The Kauai story is that he stood at Kipukai on Kauai and leaned across to Haupu and fed his starving brother through his own body.



A drawing from the 1920s by Arman Manookian, depicting a Hawaiian warrior atop the head of a giant.

Obviously, the thought of a giant standing at a height of nearly half a mile stretches the bounds of believability past the breaking point. But, if the stories of giant kings are true—could this be the impetus behind the myths? Are the Kanas of ancient myths across varying cultures an exaggerated version of something that really existed? It would seem so.

# 5

# Giants of Ancient America

*"Native American traditions clearly narrate of very tall and impressively constructed men and women whose lives and deeds became the stuff of legends to the old tribal families."*

—Ross Hamilton, A Tradition of Giants: The Elite Social Hierarchy of American Prehistory

It seems as if every Native American tribe has some sort of global flood myth and a legend of giants that walked the earth. Oftentimes, the flood story and the giants are intertwined. Ancient North America was an absolute stronghold for giantfolk—there were probably more giants in North America than anywhere else in the world, and a remnant of large-statured individuals lasted longer here than anywhere else in the world. The legends are so many in number that I am only able to share a handful of stories in this book. I selected a few of my favorites: the Iroquois Stonish Giants; Mescalero Apache tales; the Nahullo of Choctaw myth; the primordial Pawnee giants who were drowned by an angry god; the red-haired giants of Paiute legend, the Si-Te-Cah; and the tale of Judaculla, the "slant-eyed" giant of Cherokee myth. Of course, also being a cryptid researcher, I couldn't resist adding a section on mammoths and mastodons, because there may be reason to believe that these giant creatures did not die out at the end of the last ice age—a remnant may have survived up until a few hundred years ago.

## The Stonish Giants

Among several Native American groups there is a tradition of “Stonish Giants.” Also called Stone Giants and Stone Coats, these were extraordinarily large cannibals who terrorized people and took their name from rolling in the mud or sand and creating a hard skin that was resistant to arrows. According to author Barbara Alice Mann, a Stonish Giant named Ocasta, seeing the power of the Iroquois bow and arrow, constructed body armor made of flint chips—a flint-mail jacket. Ocasta taught other giants to do the same, and those without flint-mail jackets made a protective coat for themselves by rolling their naked bodies in flint chips.1

There were giants on the earth in those days according to David Cusick (circa 1780–circa 1840) of the Tuscarora tribe, who authored the first written history of the Six Nations, a group of tribes that formed the Iroquois Confederacy. The tribes included: the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora. Cusick wrote that there was a savage group of giant cannibals called Otne-yar-heh (Stonish Giants) who began to terrorize the people around the year 250 CE. Warriors from several towns gathered together to fight the invaders, but the Stonish Giants were too powerful. The Stonish Giants brought the people into submission and their population began to dwindle. The giants consumed all their resources and devoured many of the people in every town.

Is this petroglyph a depiction of a giant? Courtesy of the author.

It took supernatural help for the Iroquois to overcome the Stonish Giants. Seeing the distress of his people, the deity Sky Holder came to their rescue. Like the Heavenly Twins of the Maya myths, Sky Holder also employed trickery to rid the land of giants so that humanity could thrive.

Sky Holder turned himself into a giant and infiltrated the ranks of the Stonish Giants. He then convinced them to follow him on a raid against the Onondaga. After marching for a day and not reaching the Onondaga encampment, Sky Holder persuaded the giants to lay in a ravine and wait until daybreak to launch their attack. However, when morning came, Sky Holder unleashed a mass of rocks that buried the brutes. Only one giant escaped death; he recounted what had happened to his brethren and the remnant of the Stonish Giants fled to the north and sought refuge there.

Of course, the giants created trouble for people in the northern regions as well; however, they were too few to cause the same widespread hardship among the people. Having their numbers reduced and unable to dominate the populace, the Stonish Giants in the north resorted to lying in wait and attacking hunters. David Cusick recounted this tale in his work Sketches of Ancient History of the Six Nations:

One day a man went alone in search of the beaver, but unfortunately, he was taken prisoner by the Stonish Giant; the man was compelled to run a race with the Giant, a considerable distance; after midday the man gained and almost went out of sight, but the giant whooped, by which the man was so affected that he fainted and fell down (emphasis added). The giant took advantage of him and soon passed him; the man was dismayed and turned his course, and sought to escape and endeavored to hide himself: he climbed a small tree and bent it to another tree, and leaped from tree to tree, until he reached a large basswood stump which had sprouted several branches, and

seated himself in the midst of it and watched the pursuer: in a few moments the giant came up and examined the stump for some time; at length the giant exhibited a curious instrument, which he called a pointer, and possessed a power of the nature; it directed him where to find game; the giant could not live without it. The man observed the motion of the hand, and as it was about to point to him, he jumped from the stump and seized it by the fingers, and instantly possessed the valuable instrument; the giant was defeated and immediately entreated for the pointer, and offered to mention the medical roots as a mark of friendship, which was accepted; the pointer was restored to the owner, after which the giant retired; the man came home and began to doctor, and cured many diseases; he was skilled in the business and drew hair and worms from persons whom the witches had blown into their bodies.

The Stonish Giants had powers that were magical, for lack of a better word. They were also very skilled hunters and seemed to have a supernatural connection with game animals. As mentioned in Cusick's story above, the Stonish Giants could disable a human by shouting, and unsurprisingly, they had exceptional physical strength. Similar to legends of mermaids, little people, and elves, the Stonish Giant women were very seductive and able to lure lone hunters to them.2 That a hunter would find a Stonish Giant female alluring is no surprise; in the stories of giants from ancient America, giantesses were renowned for their beauty.

It is interesting to note that there are many cryptozoologists and researchers who liken the Stonish Giants to the legendary cryptid Bigfoot. If one accepts that a large, hairy hominid exists in the forests of North America, Stonish Giants as Bigfoot may be a reasonable hypothesis (though not one that I adhere to). The size, hunting skills, and the connection with the animals of the forest are all things that cryptozoologists attribute to Bigfoot. Moreover, witnesses often report aggressive behavior in their encounters. Famed cryptozoologist and founder of the International Cryptozoology Museum in Portland, Maine, Loren Coleman, wrote:

Within the eastern Native Americans' folklore and stories there exists the

background for understanding how Marked Hominids/Eastern Bigfoot/Windigo got from being hairy to stone covered and finally to a state where they would be called “Stone Giants.”

In eastern North America, a specific sub variety of manlike hairy hominoid allegedly exists. It exhibits aggressive behavior, hair covering the face in a mask like fashion, occasional piebald coloring, an infrequent protruding stomach, and distinctive curved, five-toed splayed footprints…. They are inhabitants of the northern forests of the East. The local Native American, Native Canadian, and Inuit accounts discuss the ancient traditions of these hairy humanlike beings with words special for each linguistic and tribal group. Nevertheless, a casual practice has begun to develop in the East in calling these hominids “Windigo” in association with a commonly used Native regional name from long ago. The Algonquian linguistic groups of the East and upper Midwest of the United States and Lower Canada have used the terms Windigo, Wendigo, Weetigo, Wetiko, Wittiko, and other variant names for these reported giants of the bush covered in hair.

There was a free exchange of information on these manlike hairy primates among many First Nations in eastern North America. In the eastern provinces of New Brunswick and Nova Scotia down into Maine, the Micmac tell of the Gugwes. “These cannibals have big hands, and faces like bears,” noted folklorist Elsie Clews Parsons in her 1925 paper in the Journal of American Folklore….

The cannibalism attributed to the Windigo is specific to these eastern hairy hominids.3

## Origins of the Stonish Giants

It is hard to know exactly how the Stonish Giants fit into the history of ancient America and where they came from. There are differing accounts, but in each case the giants were a scourge to the people where they lived, and no tribe could thrive and prosper without first vanquishing them.

The following footnote found in David Cusick's Sketches of Ancient History of the Six Nations mentions a Shawnee tradition of the Stonish Giants:

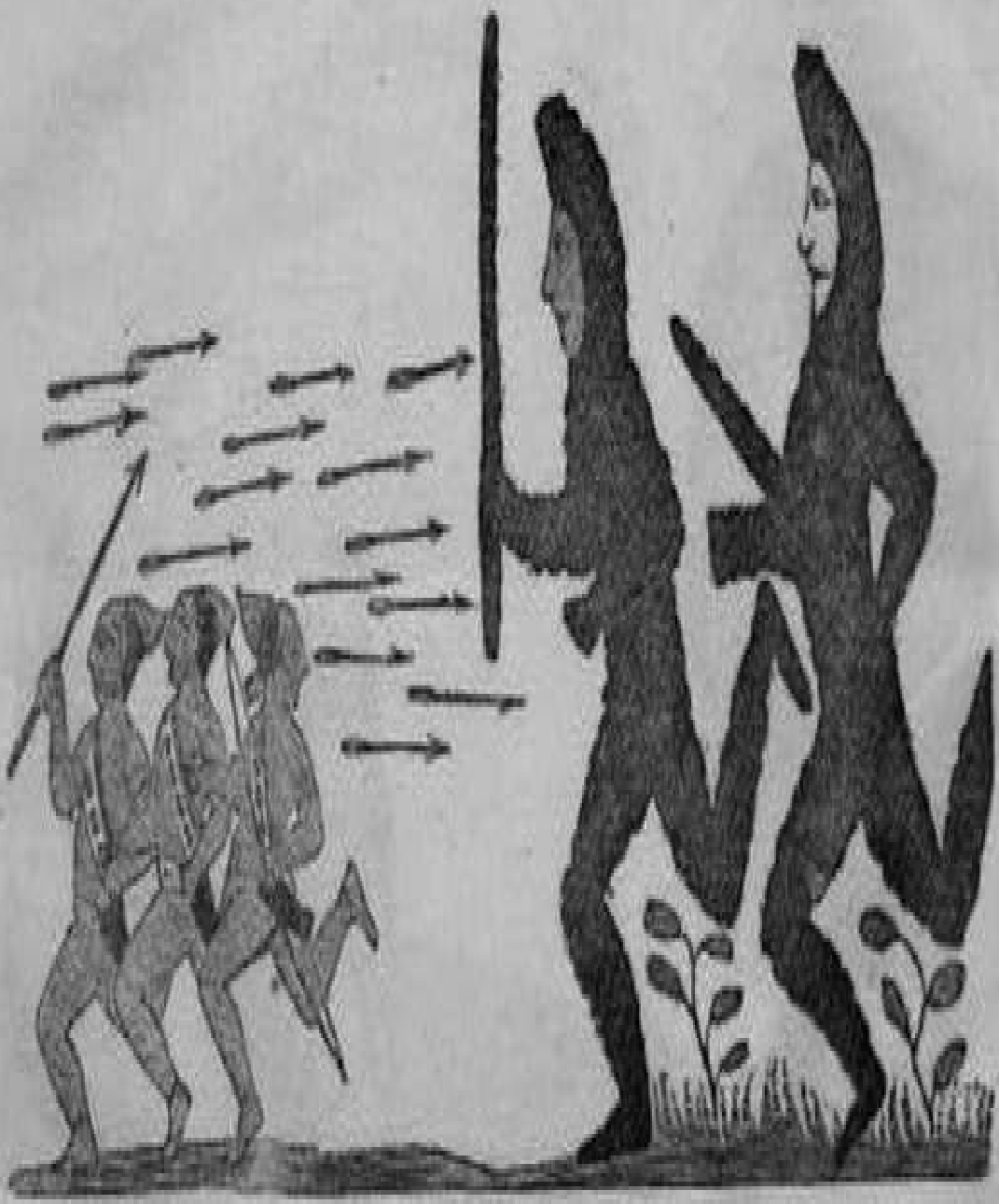
It appears by the traditions of the Shawnees, that the Stonish Giants descend from a certain family that journeyed on the east side of the Mississippi River went towards the northwest after they were separated, on account of the vine broke. The family was left to seek its habitation, and the rules of humanity were forgotten, and afterwards eat raw flesh of the animals. At length they practiced rolling themselves on the sand by [which] means their bodies were covered with hard skin. These people became giants and were dreadful invaders of the country. It is said that Sir William Johnson, the Superintendent of the Six Nations, had a picture of the giant. Probably the English have recorded it in the Historian respecting North America.4

Barbara Alice Mann, a descendant of the Seneca, recounted the origin of the Stonish Giants in her book Land of the Three Miamis: Northwest Ohio's Native American Traditions. Mann associated them with the Tsalages. The Tsalages were Cherokee Indians who had absorbed a "moon-eyed" people into their tribe when they came into Ohio.5 According to Mann, it was from the Tsalage priesthood, which contained the tallest members of their society, that the Stonish Giants were drawn.6 This is interesting, as there is reason to believe that large-statured people held positions of power in ancient America. According to the work of Ross Hamilton, this "elite bloodline" of shamans, chiefs, and warriors was carefully preserved through selective breeding.

The Iroquois and Lenape tribes pushed the Tsalages out of Ohio and into Tennessee; however, the Stonish Giants remained. Mann wrote:

Once they were cut off from the rest of the Tsalages, who migrated south to Tennessee after it became clear that they had lost the Land of the Three Miamis, the Stone Giants became downright bestial in their behavior, turning to ritual cannibalism, a major source of terror to the new inhabitants of Ohio,

whom they harassed in continual raids. These diehard Tsalages were called the Stone Coats or Stone Jackets because they adopted a kind of armor to thwart the new bow-and-arrow technology of the Iroquois and Lenapes…



STONISH GIANTS.

David Cusick's depiction of the Stone Giants in his work Sketches of Ancient History of the Six Nations.

…The Stone Coats were clearly fighting a losing battle, but they doggedly remained in the fray, soon attacking even fellow Cherokees who lived in Tennessee. These more ordinary Cherokees claimed not to know the Stone Coats, but the Stone Coats were using Tennessee as their staging grounds for launching raids into Ohio. (In fact, the Cherokees of Tennessee were as afraid of the Stone Giants as the Iroquois or Lenapes—too afraid to boot them out of town.) To root out their base of operations, the Iroquois sent to the Cherokees of Tennessee, warning them they were not yet far enough away from the Land of the Three Miamis. If they did not move farther south, the Iroquois and Lenapes promised to fall upon them and destroy them all. At that, the Cherokees stood up and moved south from Tennessee into North Carolina, sending word north to the Iroquois and Lenapes, asking whether this was not far enough away. It was.

After that, the Iroquois hunted down the remaining Stone Giants, who, no longer having a base of operations, fell more and more to straggling. In particular, the Onondagas of the Iroquois had a high reputation for being able to track down the remaining fighters. In the end, tiny pockets of Stone Giants remained, but they were no longer a threat. Cut off from all succor, they became little more than outlaw bands, hiding in the hills and occasionally harassing outlying towns.

It is easy to see that a long tradition exists of a barbaric tribe of giants who terrorized the Iroquois tribes and to a lesser extent, the Cherokee. It is interesting to note that the Cherokee have a tradition of a monstrous cannibal called Nun'yunu'wi—a name that translates to "Dressed in Stone." This evil creature had a hide covered in rock.

Whether you believe the Stonish Giants can be explained by the "Bigfoot

hypothesis," or if you believe as I do, that giants once walked the earth, or if you are skeptical of the whole thing—these stories and legends got their start from somewhere. What does it all mean?

**Mescalero Tales**

The Mescalero are an Apache group who once freely roamed an area that included modern-day New Mexico, Texas, Arizona, and the Mexican states of Chihuahua and Sonora. Today, most Mescalero people live on or near the Mescalero Apache Reservation in southcentral New Mexico.

The Mescalero Tribe is composed of Mescalero, Lipan, and Chiricahua Apaches. Mexican and American troops had largely decimated the Lipan Apache by the late-1800s, and in 1903, a small group of Lipans from northern Chihuahua arrived on the Mescalero reservation. In 1913, about two hundred Chiricahua Apaches who had been imprisoned for twenty-seven years in Fort Sill, Oklahoma after the capture of the legendary warrior Geronimo, also came to the reservation. In 1936, the three tribes all became members of the Mescalero Apache Tribe under provisions of the Indian Reorganization Act, also called the "Indian New Deal."

The Mescalero myths feature a cannibalistic giant which is very similar in nature to giant myths from other cultures. The Mescalero and Chiricahua people refer to this monster as Giant and he possesses the traits of humans though he is much larger. The Lipan call this giant being Big Owl. Big Owl, though, can speak and has many human-like characteristics. We have seen that other cultures speak of primordial giants that normal-sized people had to vanquish in order to thrive, and the Mescalero people do too.

According to the Lipan, in the beginning, people were in the lower world and they all spoke one language; the world above was covered in water. Several animals went to the upper world to check on the conditions, but they never returned. Eventually, the Gray Badger went up, and being faithful to the people below, he reported that most of the land was dry. As the people began to spread out over the earth, there were giants—Big Owl, Antelope, Buffalo, Peccary, and Flicker—who began to eat the people who came too close to their domain.7

As the Lipan creation narrative continues, the sun and the moon took on human form; the sun became known as Killer-of-Enemies and the moon

became Changing Woman. Compare this to the story from the Inca Empire; the deities Inti and Mama Quilla represent the sun and moon, respectively. While the planet as we know it was in its infancy, Changing Woman dwelled in a cave on the southeastern side of Guadalupe Peak,8 the highest point in Texas (elevation 8,751 feet).

Changing Woman was sacred, and the giant, Big Owl, did not try to harm her. However, her children were up for grabs and Big Owl hounded her often and tried to steal them. Changing Woman had a male child that she named Child of the Water, and Big Owl came around to try to take the child from her, but she always hid the boy. The giant kept coming around to try to find the child, but Changing Woman convinced him that the boy was Thunder's child and that she had agreed to raise him. She also told Big Owl that the child was competent with a bow and arrow and could defend himself. Learning this, Big Owl left the child alone and didn't bother him any longer.9

Anthropologist Morris Edward Opler recorded a number of the myths of the Mescalero. Among them, is the story of The Slaying of the Giant. The tale begins with a vicious giant troubling the descendants of the survivors of a great flood. The tale states that giants only lived in caves (many cultures have stories of cave-dwelling giants) and that Giant and his wife lived near a population center. When Giant was angry, he would devour people, but his preference was to eat babies that were only a few months old. Giant let the little girls grow, but the boys he ate. He allowed three women and two men to live to keep his supply of babies coming. Obviously, with this going on, humankind was having a hard time getting started—as long as the giant cannibals were preying on people, humanity could not flourish.10

Despite Giant's harsh subjugation of the people, a baby boy was born who managed to escape his notice—for a while. Sometime later, when Giant came to the encampment, he found tracks on the ground that were from a boy. Giant searched for the boy and found him in a cave; however, the rocks were too tight for Giant to reach into. So, he stacked massive rocks in front of the cave entrance and sealed the boy in. The people of the village tried to move the large stones and free him but were unable to move the boulders. Luckily, Gopher came along and dug the boy out of the cave.11

The boy's freedom was short-lived. Gopher carried the boy in his mouth, but

something caused him to stumble and the boy fell to the ground. Giant seized the opportunity, snatched the child, and threw him into his basket. He took him home and left to go hunting again, but told the boy that when he returned, he would eat him. He instructed the child to tell his wife to cook him for dinner that evening. As is common in many giant stories, the hero of the story once again used trickery to escape death; the boy told Giant's wife that she was to cook all the sinews in the camp for dinner. As the boy gathered firewood for cooking, he found a horned toad. As luck would have it, giants were afraid of horned toads, so the boy took the toad and showed it to Giant's wife, and she released him.

When Giant returned from his hunt and sat down for dinner, he learned the delicious child was not on the menu—his wife had cooked all his sinews instead! Worse, while he was out hunting, he captured another boy and put him in his basket. However, his catch managed to escape, and to add insult to injury, he left Giant a present before he got away—he defecated in the basket!12

As time went on, Giant continued terrorizing the people. The two boys who narrowly escaped Giant's clutches joined the girls of the village and the group sought out Lizard for supernatural help and guidance. Lizard informed them that Giant's heart was on the bottom of his foot; they could kill him easily by shooting his foot with an arrow. The kids prepared four arrows, and when the day came, Giant fought with all his might but succumbed to the arrows fired into his foot. He fell over four canyons and four ridges, and his blood turned into red rock.13

Giant was the first primeval monster that fell and though the story is fanciful, it is easy to see parallels with other myths and legends. In the Iroquois myths, the Stonish Giants kept humanity from thriving. After the cultural hero Sky Holder saved the people from the Stonish Giants, the Lake Serpent was next to be banished.14

## The Nahullo

Horatio Bardwell “H.B.” Cushman (1822–1904) was the son of missionaries to the Choctaw nation. His parents, Calvin and Laura, left their home in Massachusetts in 1820 and moved to Mississippi to minister to the people there. Cushman, who was raised among the Choctaw, considered them to be his earliest and most faithful friends. Having grown up with the Choctaw, and having a great affinity for them, Cushman became acquainted with their history, legends, and customs. In 1899, he published History of the Choctaw, Chickasaw, and Natchez Indians; the book sheds much light on the traditions of the native inhabitants of the southeastern United States. In his work, Cushman wrote of a tradition of giants in the Choctaw legends. There is also a legend of mammoths and their extinction:

An ancient Choctaw tradition attributes the origin of the prairies along the western banks of the Tombigbee River, to some huge animals (mammoths) that existed there at the advent of their ancestors from the west to Mississippi. Their tradition also states that the Nahullo, (Supernatural) a race of giant people, also inhabited the same country, with whom their forefathers oft came in hostile contact. These mighty animals broke off the low limbs of the trees in eating the leaves, and also gnawed the bark off the trees, which, in the course of time, caused them to wither and die; that they roamed in different bands, which engaged in desperate battles whenever and wherever they met, and thus caused them to rapidly decrease in numbers; and that, in the course of years all had perished but two large males, who, separate and alone, wandered about for several years—each confining himself to the solitude of the forest many miles from the other. Finally, in their wanderings they met, and at once engaged in terrible conflict in which one was killed. The survivor, now monarch of the forests, strolled about for a few years wrapt in the solitude of his own reflections and independence—then died, and with him the race became extinct.

Cushman goes on to tell of a race of light-skinned giants:

The word Nahoolo is a corruption of the Choctaw word Nahullo and is now applied to the entire White Race, but anciently it referred to a giant race with whom they came in contact when they first crossed the Mississippi river. These giants, says their tradition, as related to the missionaries occupied the northern part of the now States of Mississippi and Alabama and the western part of Tennessee. The true signification of the word Nahullo is a superhuman or supernatural being, and the true words for white man are Hattaktohbi. The Nahullo were of white complexion, according to Choctaw tradition, and were still an existing people at the time of the advent of the Choctaws to Mississippi; that they were a hunting people and also cannibals, who killed and ate the Indians whenever they could capture them, consequently the Nahullo were held in great dread by the Indians and were killed by them whenever an opportunity was presented; by what means they finally became extinct, tradition is silent.

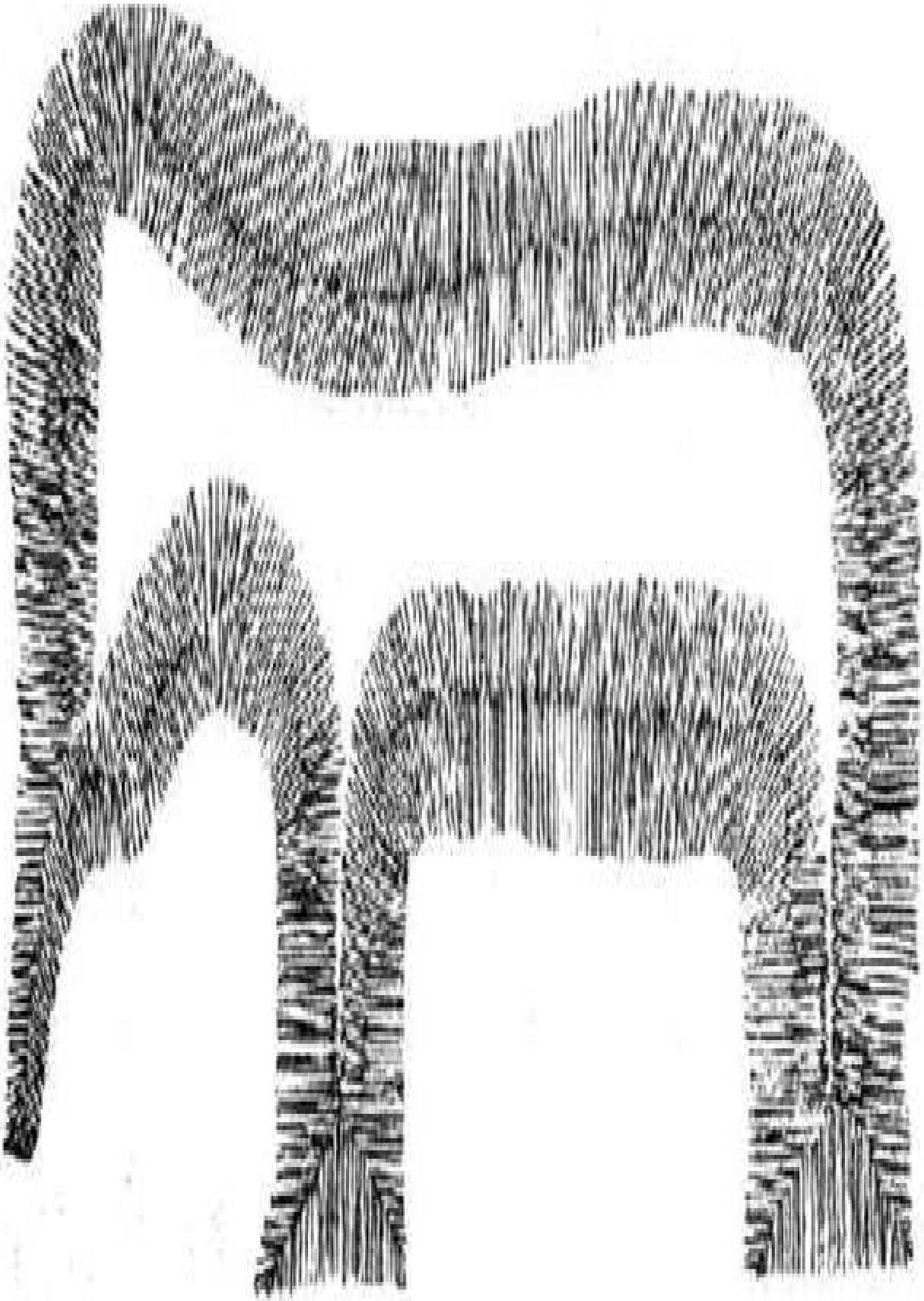
Although the Nahullo were light-skinned according to the Choctaw tradition, according to Cushman, some believe they were of Native American descent:

Some have believed that the Nahullo were the Carib Indians, as they were said to be of gigantic stature and also cannibals, and who once inhabited our Gulf coast. They were found by Columbus in the West Indies, and they are still found in the isles of the Caribbean Sea and Venezuela. The early French writers of Louisiana called the Caribs by their Indian name Attakapas, and Attakapas Parish in Louisiana took its name from that tribe. The French translated Attakapas, man-eater. Attakapas is a corruption of the Choctaw words Hattakapa, (man eatable) which they (the French), no doubt, got from the Choctaws, who gave the tribe that name. I am inclined to believe that the Nahullo of the Choctaw tradition were not regular cannibals, but that they sacrificed human victims in their religious ceremonies, which in extreme cases may, perhaps, have required their officiates to eat a portion also of the

victim’s flesh. The same also of the Caribs—hence Hattakapa (man eatable) instead of Hattakupa, eater.

John Francis Hamtramck Claiborne (1809–1884), a congressperson from Mississippi, wrote the following concerning Indian traditions of giants in his work Mississippi, as a Province, Territory, and State, With Biographical Notices of Eminent Citizens:

The Choctaws, Chickasaws, and Creeks, or Muscogees, were in the occupation of a large portion of what now constitutes the States of Mississippi and Alabama, when the French first colonized the country. How long they had been here, and whence they came, is merely traditional and has never been established. The Natchez tribes, and the Caddo’s on Red River, had preceded them, and these had been preceded by the mound builders. All the Indian traditions dimly shadow a gigantic race of people, their predecessors who were contemporary with the mammoth, and the fossilized monstrous reptiles, birds and quadrupeds that have been frequently unearthed, all which became extinct by the wrath of the Great Spirit about the same time.



A drawing of a Wisconsin effigy mound in the shape of an elephant or mastodon.

Claiborne went on and described two distinct groups of giants that once lived in the area:

The Choctaws preserve a dim tradition that, after crossing the Mississippi, they met a race of men whom they called Nahon-lo, tall in stature and of fair complexion, who had emigrated from the sun rise. They had once been a mighty people but were then few in number and soon disappeared after the incoming of the Choctaws. This race of men were, according to the tradition, tillers of the soil and peaceable. There had likewise been a race of cannibals, who feasted on the bodies of their enemies. They, too, were giants, and utilized the mammoth as their burden bearers. They kept them closely herded, and as they devoured everything and broke down the forests, this was the origin of the prairies.

This cannibal race and the mammoth perished about the same time, by a great epidemic. Only one of the latter escaped, who made his home for several years near the Tombigbee. The Great Spirit struck him several times with lightning, but he presented his head to the bolt and it glanced off. Annoyed, however, by these attempts, he fled to Soc-te-thou-fah, (the present Memphis,) and at one mighty leap cleared the river, and made his way to the Rocky Mountains.

What should we think of these legends of giants who lived alongside mammoths and mastodons?

## Mastodons, Mammoths & Mound Builders

*This testimony about the contemporary existence of the mammoth should not be lightly dismissed.*

—Vine Deloria, Jr., Red Earth, White Lies

If one were to view the Choctaw traditions as valid—which I do—there might be reason to think that mastodons and mammoths lived much longer than we have been led to believe. The last of these mighty animals may have survived up until about five hundred years ago. Of course, like most of the subject matter in this book, there is really no way to prove it; however, it does make for an interesting conversation.

A curious pipe in the shape of an elephant found in a mound in Iowa.

Later in the book, I will show that there was a link between the Nahullo of Choctaw legend and the enigmatic Mound Builders of ancient America. In the meantime, to further expand on the Choctaw stories of giants as recounted by Cushman and Claiborne—and the existence of mammoths and mastodons as their beasts of burden—an earthwork in Grant County, Wisconsin (an effigy mound) in the shape of an elephant, warrants our attention. Since most effigy mounds in the area are thought to have been built during the Late Woodland Period (350-1300 CE), it would seem that at least a small population of North American pachyderms must have lived far beyond the mass extinctions at the conclusion of the last ice age to provide a model for the mound.

The following passage is from the Second Annual Report of the Bureau of Ethnology:

Referring to the possibility that the mastodon was known to the Mound-Builders, it is impossible to fix with any degree of precision the time of its disappearance from among living animals. Mastodon bones have been exhumed from peat beds in this country at a depth which, so far as is proved by the rate of deposition, implies that the animal may have been alive within five hundred years. The extinction of the mastodon, geologically speaking, was certainly a very recent event, and, as an antiquity of upwards of a thousand or more years has been assigned to some of the mounds, it is entirely within the possibilities that this animal was living at the time these were thrown up, granting even that the time of their erection has been overestimated. It must be admitted, therefore, that there are no inherent absurdities in the belief that the Mound-Builders were acquainted with the mastodon. Granting that they may have been acquainted with the animal, the question arises, what proof is there that they actually were? The answer to this question made by certain archaeologists is—the Elephant Mound, of

Wisconsin.

There have also been several artifacts found with the likenesses of mammoths and mastodons. The Lenape Stone, discovered in Pennsylvania, depicts Indians fighting a mammoth. Mammoths, of course, supposedly went extinct about 10,000 years ago; the stone was found with other relics dating to about 2,000 years ago. Mainstream archaeologists consider the stone to be a forgery, so rest assured I am aware of the questions surrounding its authenticity. I do not take a position as to whether the stone is a genuine artifact—I simply don't know. What I do know is that since the stone does not fit into the established paradigm, it will not be given a fair shake.

Pipes found in Iowa also bear the likeness of an elephant-type creature. Like the Lenape Stone, the authenticity of the pipes has also been called into question. The following excerpt comes from the Second Annual Report of the Bureau of Ethnology:

PLATE 1.

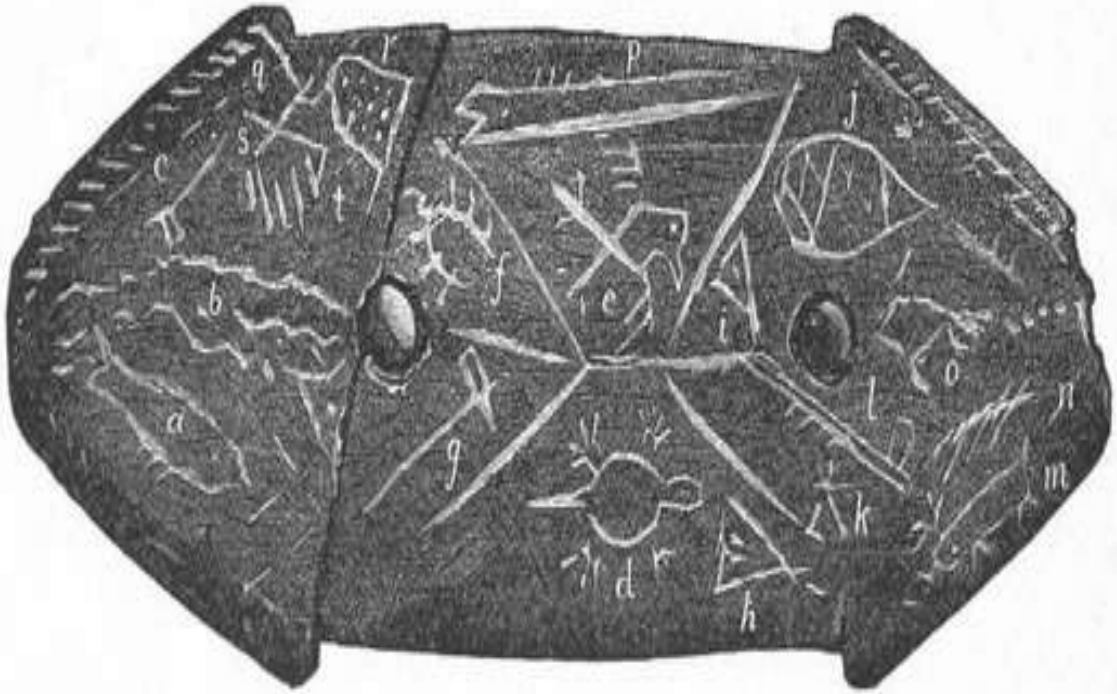



PLATE 2.

The controversial Lenape Stone.

In considering the evidence afforded by these pipes of a knowledge of the mastodon on the part of the Mound-Builders, it should be borne in mind that their authenticity as specimens of the Mound-Builders' art has been called seriously in question. Possibly the fact that the same person was instrumental in bringing to light both the pipes has had largely to do with the suspicion, especially when it was remembered that although explorers have been remarkably active in the same region, it has fallen to the good fortune of no one else to find anything conveying the most distant suggestion of the mastodon.

*The Popular Science Monthly said this about elephant-like artifacts in July 1885:*

Constantly objects are being brought to the attention of archaeologists as having some bearing upon this question [of "the contemporaneity of man and the mastodon in North America"]. As to whether the "elephant-pipes," of Iowa, or the "Lenape-stone," of Pennsylvania, be genuine or not, no opinion is here expressed; but it is unquestionable that many of the remains of the mastodon found in New Jersey and New York are far more recent than some of the relics of man, and it is simply impossible that even so late a comer as the Indian should not have seen living mastodons on the Atlantic seaboard of this continent. Elephant-pipes and carvings should not be condemned, merely because of an impression still prevalent that the mastodon was a creature of an earlier geological epoch than the recent. This is but half the truth: he also shared the forests of the present with the fauna of historic times. (Emphasis mine.)

## Various Quotes & Thoughts on the Matter

To a skeptic, it might sound completely crazy to hear someone espouse the view that mammoths and mastodons lived until a few hundred years ago. It is even wackier, I'm sure, to read that someone believes these beasts were domesticated in some instances! I'm not alone in my crazy thoughts; others have believed as I do. In the following excerpt from the Twelfth Annual Report of the Bureau of Ethnology, many archaeologists of the day shared my viewpoint:

The theory that the mounds were the work of a lost race of comparatively civilized people who occupied this country in the far distant past, had taken hold of a large portion of our archeologists. There have long been a hope and belief that at some time discoveries would be made to confirm this. It was also further believed that the mammoth or American elephant was still in existence when this civilized race inhabited the country, but satisfactory evidence on these points was wanting.

Frederick Larkin, in his book Ancient Man in America, also theorized mastodons were used as beasts of burden in mound construction. He wrote:

My theory that the pre-historic races used, to some extent, the great American elephant, or mastodon, I believe is new and no doubt will be considered visionary by many readers and more especially by prominent archaeologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four wide, in a mound on the Red House Creek, in the year 1854 and represented in harness with a sort of breast-collar with tugs reaching past the hips, first led me to adopt that theory. That the great beast was contemporary with the mound builders is conceded by all, and also that his bones and those of his master are crumbling together in the ground…

…I have heretofore suggested that the ancient Mound Builders were contemporary with the mastodon and that in all probability they tamed and used that powerful beast to haul heavy burdens. As I stand almost alone, in

relation to that theory, I will give my evidence for such a belief. It is a fact admitted by all familiar with prehistoric discoveries that the bones of the mastodon and those of the Mound Builders are found in the same localities, and in about the same state of preservation; also, in and around their great works, stones are frequently discovered with animals engraved upon them which are supposed to represent that animal. The copper relic, formerly referred to, found on the Allegany River with the form of an elephant engraved upon it, represented in harness, first attracted my attention to that subject. If the ancient people in North America tamed that great beast it is very likely that the inhabitants of South America done the same thing…

I must admit that I have some disagreements with Larkin, the greatest of which is that the Mound Builders could not have constructed the mounds with human labor alone. I do not believe this to be the case. I believe the Mound Builders may have used massive beasts of burden, but they could have gotten along just fine without them.

Former president, and one of the founders of the United States, Thomas Jefferson, allowed that mammoths might still be alive in his day. He penned the following in Notes on the State of Virginia regarding mammoths:

…The bones of the Mammoth which have been found in America, are as large as those found in the old world. It may be asked, why I insert the Mammoth, as if it still existed? I ask in return, why I should omit it, as if it did not exist? Such is the economy of nature, that no instance can be produced of her having permitted any one race of her animals to become extinct; of her having formed any link in her great work so weak as to be broken. To add to this, the traditionary testimony of the Indians, that this animal still exists in the northern and western parts of America, would be adding the light of a taper to that of the meridian sun. Those parts still remain in their aboriginal state, unexplored and undisturbed by us, or by others for us. He may as well exist there now, as he did formerly where we find his bones. If he be a carnivorous animal, as some Anatomists have conjectured, and the Indians affirm, his early retirement may be accounted for from the

general destruction of the wild game by the Indians, which commences in the first instant of their connection with us, for the purpose of purchasing matchcoats, hatchets, and fire locks, with their skins.

Jefferson further wrote of a tradition recounted to him by the members of a Delaware Indian delegation:

That in ancient times a herd of these tremendous animals came to the Big-Bone licks, and began an universal destruction of the bear, deer, elks, buffaloes, and other animals which had been created for the use of the Indians; that the Great Man above, looking down and seeing this, was so enraged that he seized his lightning, descended on the earth, seated himself on a neighboring mountain, on a rock of which his seat and the print of his feet are still to be seen, and hurled his bolts among them till the whole were slaughtered, except the big bull, who, presenting his forehead to the shafts, shook them off as they fell; but missing one at length, it wounded him in the side; whereon, springing round, he bounded over the Ohio, over the Wabash, the Illinois, and finally over the great lakes, where he is living at this day.

I have long been a fan of the great Native American scholar, author, and activist Vine Deloria Jr (1933–2005) since first reading his book Custer Died for Your Sins: An Indian Manifesto as a junior in high school. In his book Red Earth, White Lies, Deloria had much to say about mammoths and giants. He pointed to traditions of Ice Age giants who lived alongside and hunted the megafauna of the day. Some of these traditions say the Great Spirit wiped out the enormous animals when the last of these giants died off. It is interesting to note that these giants are often portrayed as having white skin. Deloria also mentioned in his book traditions in which giants herded mammoths and mastodons like cattle.

Of most significance to this section of the book, Deloria did not reject the idea of the existence of mammoths and mastodons into more recent times.

Said Deloria:

The Delaware Indian story of Big Bone Lick skeletal remains in Kentucky cited in the previous chapter suggests that there may be some recent Indian memories of these creatures. The Indians were collecting bones for European scientists so there should be no doubt as to their authenticity. Accepting the story, however, means that there were mammoths or mastodons still living in the eastern United States at the time the Pilgrims landed or when the Jamestown colony was being established—because the bones could not have lain on the ground for thousands of years without suffering complete decay and dissolution.

There is probably no way to prove beyond a doubt the existence of mammoths and mastodons into the early days of European colonization of the Americas, and even if it were possible, undoubtedly, there would be little interest among the establishment in pursuing such a matter. This idea is just another in a long line screaming that ancient America is not what we have been taught.

## Pawnee Giants

The Pawnee inhabited the Great Plains and before their way of life was forever altered by the arrival of Europeans, they were a semi-nomadic people. Like any number of other cultures, the Pawnee had a legend of primordial giants that the Creator destroyed with a great cataclysm.

George Bird Grinnell (1849–1938) spent decades recording the histories, legends, and cultural practices of the Plains Indians. According to a Pawnee narrative recounted to Grinnell, the first people to inhabit the earth were giants. These mighty men of old were so powerful that they hunted buffalo on foot. The ancient giants ran fast enough to catch buffalo and were strong enough to kill them with only clubs and flint knives. So powerful were these giants, and of such enormous stature, that they carried slain buffalo upon their shoulders.

Much like the Maya tale of Vucub-Caquix, the massive men of the Plains were also arrogant and haughty, and they refused to honor their creator, Tirawa. The giants believed themselves to be invincible; as time went on, they grew in their arrogance and their behavior became completely unacceptable to the creator god.

Like so many other deities spanning a myriad of unrelated cultures, Tirawa also decided to rid the earth of the arrogant giants. He turned the ground soft and spongy, and the evil ones sank and drowned in the mud.

In a legend from South America, when the creator god of the Incas, Viracocha, created the first men—giants made from large stones—they displeased him, and he destroyed them in a flood. Viracocha then replaced the giants with modern humans; this time, he used smaller stones. Likewise, Tirawa did not leave Earth void of humankind; he replaced the proud giants whom he destroyed, with modern humans.

**The Si-Te-Cah**

Long ago, a ruthless tribe of cannibalistic, red-haired giants harassed and tormented the Paiutes. The Paiutes, indigenous to the Great Basin, eventually killed off the giants by driving them into a cave and sealing the entrance with wood and setting it ablaze.

The red-haired giants were called the Si-Te-Cah, which means “tule-eaters.” Tule is a fibrous plant, a type of bulrush, common to marshy areas in California. The Si-Te-Cah used tules to construct rafts that they used to navigate the waters of Humboldt Lake.

In her book, Life Among the Paiutes: Their Wrongs and Claims, the daughter of Chief Winnemucca, Sarah Winnemucca Hopkins, gave an account of the Si-Te-Cah:

Among the traditions of our people is one of a small tribe of barbarians who used to live along the Humboldt River. It was many hundred years ago. They used to waylay my people and kill and eat them. They would dig large holes in our trails at night, and if any of our people travelled at night, which they did, for they were afraid of these barbarous people, they would oftentimes fall into these holes. That tribe would even eat their own dead — yes, they would even come and dig up our dead after they were buried, and would carry them off and eat them… When they were fighting they would jump up in the air after the arrows that went over their heads, and shoot the same arrows back again. My people took some of them into their families, but they could not make them like themselves. So, at last they made war on them. This war lasted a long time. Their number was about twenty-six hundred (2600). The war lasted some three years. My people killed them in great numbers, and what few were left went into the thick bush. My people set the bush on fire. This was right above Humboldt Lake. Then they went to work and made tuly or bulrush boats, and went into Humboldt Lake. They could not live there very long without fire. They were nearly starving. My people were watching them all round the lake, and would kill them as fast as they would

come on land. At last one night they all landed on the east side of the lake, and went into a cave near the mountains. It was a most horrible place, for my people watched at the mouth of the cave, and would kill them as they came out to get water. My people would ask them if they would be like us, and not eat people like coyotes or beasts. They talked the same language, but they would not give up. At last my people were tired, and they went to work and gathered wood, and began to fill up the mouth of the cave. Then the poor fools began to pull the wood inside till the cave was full. At last my people set it on fire; at the same time they cried out to them, "Will you give up and be like men, and not eat people like beasts? Say quick—we will put out the fire." No answer came from them. My people said they thought the cave must be very deep or far into the mountain. They had never seen the cave nor known it was there until then. They called out to them as loud as they could, "Will you give up? Say so, or you will all die." But no answer came. Then they all left the place. In ten days some went back to see if the fire had gone out. They went back to my third or fifth great-grandfather and told him they must all be dead, there was such a horrible smell.

This tribe was called people-eaters, and after my people had killed them all, the people round us called us Say-do-carah. It means conqueror; it also means "enemy." …My people say that the tribe we exterminated had reddish hair. I have some of their hair, which has been handed down from father to son. I have a dress which has been in our family a great many years, trimmed with this reddish hair. I am going to wear it some time when I lecture. It is called the mourning dress, and no one has such a dress but my family.

John T. Reid was a mining engineer and friend to the Paiutes. As a boy, his father ran a store in Lovelock, Nevada. Reid had many Paiute friends growing up including Natchez, Sarah Winnemucca Hopkins' brother. One day while out rounding up wild horses, Natchez and Reid camped in the entrance of the infamous Lovelock Cave—the tomb of the red-haired giants. This was a break from the norm, as the Paiutes typically avoided the cave out of the fear of evil spirits.15

In 1927, Natchez acted as an interpreter between Reid and Abraham Mah-Wee, a resident of the Pyramid Lake Reservation. Reid asked Mah-Wee a

series of questions about the dress spoken of in Sarah Winnemucca Hopkins' account:

Question: Do you remember anything pertaining to a dress that Sarah Winnemucca had that was made of human hair?

Answer: I do.

Question: What was the color of the dress?

Answer: It was red.

Question: Was it a light or a dark red?

Answer: It was a brownish red.

Question: Describe this dress.

Answer: It was like a shirt dress.

Question: What became of this dress?

Answer: I do not know.

Question: How did Sarah W. Hopkins get this dress?

Answer: From the Si-Te-Cah.

Question: What was the color of these people's hair?

Answer: It was reddish-brown, or a brownish-red.

Question: Did you ever talk directly to Sarah Winnemucca as to how it was that this came to be handed down to her?

Answer: We were not inquisitive and did not ask many questions as you people do as to what happened in the past, but I remember the dress very

well.

Question: How long was the hair in the dress?

Answer: It was made up of hair of various lengths, from a few inches in length to two or more feet in length.16

Skeptics are quick to point out that Sarah Winnemucca Hopkins did not mention that the Si-Te-Cah were giants in her account; in fact, the size of the cannibals is not addressed at all. However, her brother Natchez related the following account to John T. Reid:

A long time ago an Indian tribe came into this country from the southward, this Indian tribe was redheaded and they were very tall men, the Paiutes fought them on the south and west side of the lake that the intruders crossed over the lake and into the cave, by the use of tule boats they were able to cross the lake easily. The Paiutes followed, and when they found that the intruders who Natchez called “Umatilla’s” but other Paiutes refer to as the Pitt River or Modoc Indians, had taken refuge in the cave, then the Paiutes gathered in council and decided that they would gather all of the sagebrush that they could get hold of that lay to the east of and above the cave and after placing this on the bluff above and setting it afire that they would continue to throw over lighted brush into the face of the cave until all within had perished from suffocation all the while having men so posted that any of the people within the cave trying to escape could be killed with well-directed arrows. After a siege lasting several days, Natches [sic] relates that all of the intruders were killed, but other stories go on to state that the intruders were driven to the northwestward. I can only reconcile this lack of harmony in the different stories with the probable fact that where the battles took place to the southward of Humboldt Lake, it is more than probable that the intruders had their force divided into two groups, one of which went on the east side of the lake while the other went on the west side of the lake.17

Despite the skepticism and debunkers applying the label of hoax to the tale of the Si-Te-Cah giants, there have been many stories of the redhaired giants told to not only Reid, but to other white settlers who moved west. Though physical evidence may be lacking to prove that the Paiutes exterminated a group of giants in Lovelock Cave, thousands of unique artifacts have been recovered. Additionally, there are many claims of giant skeletal discoveries throughout the area.

## Tsul ‘Kalu

The Cherokee too, have traditions of ancient giants. One such story is called the “Killing of Stone Coat”—no doubt a reference to the Stonish Giants who were so prominent in Iroquois tales. The Cherokee people also recall a time long ago when they were visited by a group of giants. The visitors came from the west and stood about two times taller than the average Cherokee. The Cherokee received their giant visitors in friendship; the giants stayed with them for a time before returning to their homeland.

Aside from their enormous height, the visitors had a curious trait—their eyes were set slanting in their heads. The Cherokee called them Tsunil ‘Kalu which means “the Slant-eyed People.” The name is taken from a legendary giant of Cherokee lore who owned all of the game in the forest, Tsul ‘Kalu.

## The Tale of the Giant

Long ago, a young woman—of age to marry—lived with her widowed mother. Her mother counselled her to be patient in settling with a mate; a good hunter, though hard to find, was essential to ensure that she and her daughter would be cared for and well-fed.

The young maiden slept in an asi outside the main home at night. One night, a stranger paid a visit in hopes of courting the girl. She made it clear that her mother would only allow her to keep the company of a great hunter. He declared himself to be a great hunter, and the girl allowed him inside and he spent the night. He left before daybreak; when the morning came, a freshly killed deer lay outside for the girl and her mother.

Tsul ‘Kalu returned the following night and stayed with the girl. Again, he left before daylight. This time, there were two deer waiting for the girl and her mother. The mother was very pleased with her daughter’s new sweetheart. She said, though, that she wished he would bring them some wood. The next morning, there were several large trees in front of the house

—entire trees, including the roots. This angered the mother and she told her daughter that she wanted smaller wood that she could use. The next morning, there was nothing waiting for the pair; instead, the land had been cleared of all its trees!

Every night Tsul ‘Kalu stayed with the girl; every morning he left before daybreak. There was always a game animal waiting for the mother and her daughter when they arose in the morning. Though happy with the steady supply of meat, the girl’s mother became increasingly frustrated; she desperately wanted to meet her new son-in-law. The girl told her husband Tsul ‘Kalu of this, but he did not want his mother-inlaw to see him. But using one of the oldest relationship tricks in the book, she began to cry, and finally, he relented. However, he warned his wife that her mother must not say that he looked frightful.

When morning came, the girl brought her mother to the asi where her new husband lay. The mother peered and saw a giant with long, slanting eyes; he was so large that he barely fit in the small asi. The mother fled and cried out, “Usga’ se ti’ yu,” which means frightful. The giant was enraged, and he left vowing to never let the mother see him again, and he returned to his homeland. Eventually, Tsul ‘Kalu came back for his bride and took her back to his home.

Tsul ‘Kalu’s bride had a brother who lived in another village and he wished to see her and meet his new brother-in-law. He did not yet know that Tsul ‘Kalu had taken her away, and when he arrived and saw his mother, she explained what had happened. Feeling pity for his lonely mother, he went to find his sister in hopes of bringing her home.

It was easy to track his sister and Tsul ‘Kalu; the giant left enormous footprints on the ground that led him to the mountain where they now lived. In the side of the mountain, there was a cave where he saw his sister and others dancing. It was too steep for him to reach; he called out for his sister and she came and met him. This happened a few times, but she never invited her brother inside. He also didn’t get to see his new brother-in-law.

Four years later, the girl finally returned to her village for a visit while Tsul ‘Kalu was out hunting. She told her mother and brother that she and her

husband would be leaving in the morning but if they wanted to see him before he left to come out early in the morning; if she and Tsul ‘Kalu left before they got there, the great hunter would leave meat for them. Morning came but the giant and his bridge were long gone; but as promised, Tsul ‘Kalu killed many deer and left them hanging for his in-laws. In fact, there was enough meat to feed the entire village.

The people of the village also wanted to see this great master of the game animals. Eventually, Tsul ‘Kalu, a booming, unseen voice from the sky, spoke to his brother-in-law and told him that no one could see him until they were dressed in new clothes. He instructed the people of the village to meet in the communal house and fast for seven days. At the end of seven days, he would supply new garments for everyone and allow them to see him. There was a caveat: no one was to leave the townhouse or raise the war cry.

As fate would have it, someone disobeyed the giant’s orders. Though the people stayed in the communal house and fasted for an entire week, there was one person among them—from another village—who left each night to get something to eat. On the seventh day, this same man fled the townhouse in fear when a loud sound kept getting nearer—the sound of rocks crashing down a mountain. As the disobedient man fled, he sounded the war cry. With that, the sound abruptly stopped and Tsul ‘Kalu did not show up to reveal himself to the people.

The giant’s brother-in-law returned to the mountain and asked why he did not come with the new clothes. Tsul ‘Kalu answered, “I came with them, but you did not obey my words, but broke the fast and raised the war cry.” The brother-in-law explained that it was a person from another village who transgressed and pleaded with Tsul ‘Kalu to reconsider. He would not be swayed, however, and said, “Now you can never see me.”

The ethnographer James Mooney recounted the story of Tsul ‘Kalu in his book Myths of the Cherokee. Cherokee elders shared the story, and many others, with Mooney, who spent much time among them learning their history and beliefs.

There is another version of the tale in which Tsul ‘Kalu chose for himself a Cherokee bride and took her to the Spirit World, to the dismay of her brother

and mother. To see her again the mother and brother fasted for seven days outside a cave where she lived with the other god spirits. The brother broke the fast after six days, though, and this enraged Tsul ‘Kalu; the giant killed him with lightning. Tsul ‘Kalu’s bride was deeply saddened by the death of her brother and longed to return to her earthly family. The giant refused; however, he did compromise and allow faithful men and women of the tribe to enter the Spirit World when they died.

Today, in Jackson County, North Carolina, there is a massive soapstone boulder called the Judaculla Stone. Judaculla is a somewhat anglicized version of the name Tsul ‘Kalu. The stone is covered in petroglyphs and it also has a handprint—with seven fingers—left by the giant when he leapt from his mountain home onto the ground below and used the stone to steady himself.

**Native Legends: Giants or Bigfoot?**

*Early explorers to the Pacific Northwest, starting in the late 1700s, chronicled numerous stories of a race of giant mountain people, averaging over seven feet in height, 216cm, very muscular, of extraordinary bulk, extremely strong, very fast and covered in hair.*

—Red Grossinger, Sasquatch Research Manual

Earlier in the chapter, I briefly touched on the Iroquois tales of the Stonish Giants and the belief among some that the giants were a type of Bigfoot rather than giant humans. Of course, there are a number of ways to explain these stories; one of the most often used, at least among cryptozoology (the study of hidden animals such as Bigfoot, the Loch Ness Monster, chupacabras, etc.) enthusiasts, is that the Stonish Giants were actually something called Genoskwa. Genoskwa are believed by some to be a variation of the Eastern Bigfoot—they are an aggressive subset of Bigfoot that reach nine to eleven feet in height and prey upon humans. This theory is quite widespread, especially among members of the "Bigfoot Community." But, under closer examination, does the theory hold up?

To answer the question, we must begin by admitting that the existence of giants is far from proven beyond a doubt; the existence of Bigfoot is even further from proven. In my opinion, many cryptozoologists—particularly bigfooters—tend to take a proverbial giant crowbar and pry anything and everything into their evidence pile. With that being said, some of their points may have some merit. Let's examine a few.

To begin with, the size of the Stonish Giants is consistent with many Bigfoot reports. Secondly, researchers believe that like the Stonish Giants, Bigfoot is also an expert hunter. Thirdly, there are many reports in which Bigfoot displays aggression toward witnesses; this includes throwing rocks and sticks. There is a growing belief that hikers, hunters, anglers, and other outdoor recreationists who mysteriously go missing in the vast forests of

North America have fallen victim to aggressive Bigfoot creatures. Lastly, many Bigfoot researchers believe the creature can use infrasound. Recall that the Stonish Giants were able to disorient and disable people with their shout. This could be evidence of infrasound in action. An intense and irrational fear, along with disorientation and even becoming ill is a hallmark of many Bigfoot sightings and is often attributed to infrasound.

Maybe the most compelling argument for the bigfooter is the very nature of the stone coat worn by the giants. The giants made their jackets by wallowing in the mud, sand, and flint chips. This formed an armor of flint that arrows could not penetrate. Coincidentally, some believe Bigfoot rolls in the mud, and in many Bigfoot encounters, eyewitnesses claim the creature they saw appeared to have fur caked with mud. For instance, the Sykesville Monster, a Bigfoot-like creature that was active in rural Maryland during the 1970s and early 1980s, appeared to be covered in mud according to one witness. When speaking of the encounter, an out-of-state truck driver, speaking on the condition of anonymity, said he saw something dark brown in color that stood between seven and eight feet tall. It appeared to be covered in mud from the waist down.18

Similar reports of a mud-covered Bigfoot come from Murphysboro, Illinois; these encounters took place in 1973. One report said: “Observers, excluding the child, who said he saw “a big ghost,” independently of one another, described a creature about eight feet tall and about four to six hundred pounds in weight, covered with light colored mud-matted hair.”19

There are many such reports of Bigfoot-type creatures covered in mud-matted hair. The question is, does a mud-covered Bigfoot explain the legends of Stonish Giants? I don’t think they do.

Referring to the section on the Stonish Giants, in David Cusick’s drawing, the Stonish Giants are chasing Iroquois warriors while carrying clubs. While a sasquatch may use a stick as a weapon, I have not heard reports of multiple sasquatches carrying clubs. Moreover, it is clear from the stories that the stone coats the giants wore were created as a defense against arrows—not what you would expect from an apelike creature rolling in the mud. Wallowing in mud is something that many animals do for a variety of reasons. Pigs often roll in mud to cool off; horses will roll in mud as a

protection against sun and insects. I can't explain why my beagles roll in mud (and other smelly things). In my mind, if Bigfoot does roll in the mud, it is a natural animal behavior, not a way to protect itself against arrows.

In what might be the strongest point against the bigfoot argument, the Stonish Giants form raiding parties; some have names; they march and use a great deal of planning against local villages. Surely the giants were savage and beast-like in that they consumed human flesh and killed without provocation, but their level of organization and innovation rules out Bigfoot—if such a creature does exist.

**Tsul 'Kalu**

Many cryptozoologists, particularly those prominent within the Bigfoot community, see the giant Tsul 'Kalu as an Eastern Bigfoot. This view baffles me; according to this line of reasoning, the young maiden in the story actually married a Bigfoot and the creature stayed with her in her home!

I should say that I am very open to the possibility that creatures such as Bigfoot exist. While I do not share the level of certainty many cryptozoologists possess, I believe there is a good chance that Bigfoot is real. That said, to say that Tsul 'Kalu was a Bigfoot who married a young lady is absolutely absurd in my opinion. It takes a lot of mental gymnastics to make it work, along with a heavy dose of cherry-picking information.

Remember that the Cherokee people were visited by a group of giants in the remote past. The visitors came from the west and they stood about two times taller than the average Cherokee. The giant visitors were received in friendship, and stayed with the Cherokee for a time before returning to their homeland. The visitors from the west had a curious trait—their eyes were set slanting in their heads. The Cherokee called them Tsunil 'Kalu which means "the Slant-eyed People." The name is taken from a legendary giant of Cherokee lore who owned all of the game in the forest, Tsul 'Kalu. This sounds as if a tribe of giants visited, who reminded the Cherokee of Tsul 'Kalu—not a large group of Bigfoot-like creatures!

Barely glancing over the story of Tsul ‘Kalu, you quickly learn that the giant converses with the young maiden and others by speaking in their language—hardly a trait of Bigfoot encounters.

In my mind, there is enough other evidence for the existence of Bigfoot in the eastern United States without having to twist tales of giants to fit into the bigfooters’ narrative.

I will leave you with this quote from author and researcher Ross Hamilton’s book A Tradition of Giants: The Elite Social Hierarchy of American Prehistory, which gives us a lot to think about regarding Bigfoot:

*Native natural philosophy additionally suggests the legendary Sasquatch is in actuality a race of tall men whose origins proceed from an extremely remote period. Watchers over the human populace, they anticipate making first contact when humankind rises to a moderately higher level of awareness of the subtler aspects of the natural world.*

A close up of the seven-fingered handprint left by the giant Cherokee Tsul ‘Kalu. Courtesy of the author.

# 6

# Greek Mythology

*The Greek gods had personalities like those of humans and struggled with one another for position and power. They did not love humans (although some had favorites) and did not ask to be loved by them. They did not impose codes of behavior. They expected respect and honor but could act contrary to human needs and desires.*

— Barry B. Powell, Classical Myth

Giants play a prominent role in the mythology of ancient Greece. In the tales, the gods are of enormous stature and there are even larger races of primordial beings. Many of the Greek gods and the stories of their exploits have a familiar ring to them; Greek mythology borrows heavily from the traditions of the Near East, while other cultures seem to have borrowed from the Greeks. When comparing the pantheons of different cultures, something jumps out: They all seem to be very similar; you get the idea that they originated from the same source. Perhaps they did. Another thing stands out when making cross-cultural comparisons of deities: The gods display characteristics that make them seem anything but godlike. The gods act childish in their demand for attention; they are petty; the gods take sides in human affairs and even exacerbate division and strife among people; they are jealous and needy; these so-called deities engage in lewd and lascivious behavior and go as far as to force their sexual desires upon humans; the gods engage in incestuous relationships with one another; they drink to excess; they are prone to murderous fits of rage; they seem downright psychotic. In short, the gods personify the absolute worst in people and exemplify the basest human behaviors. Even the “good” deities fall far short of behavior

befitting a god.

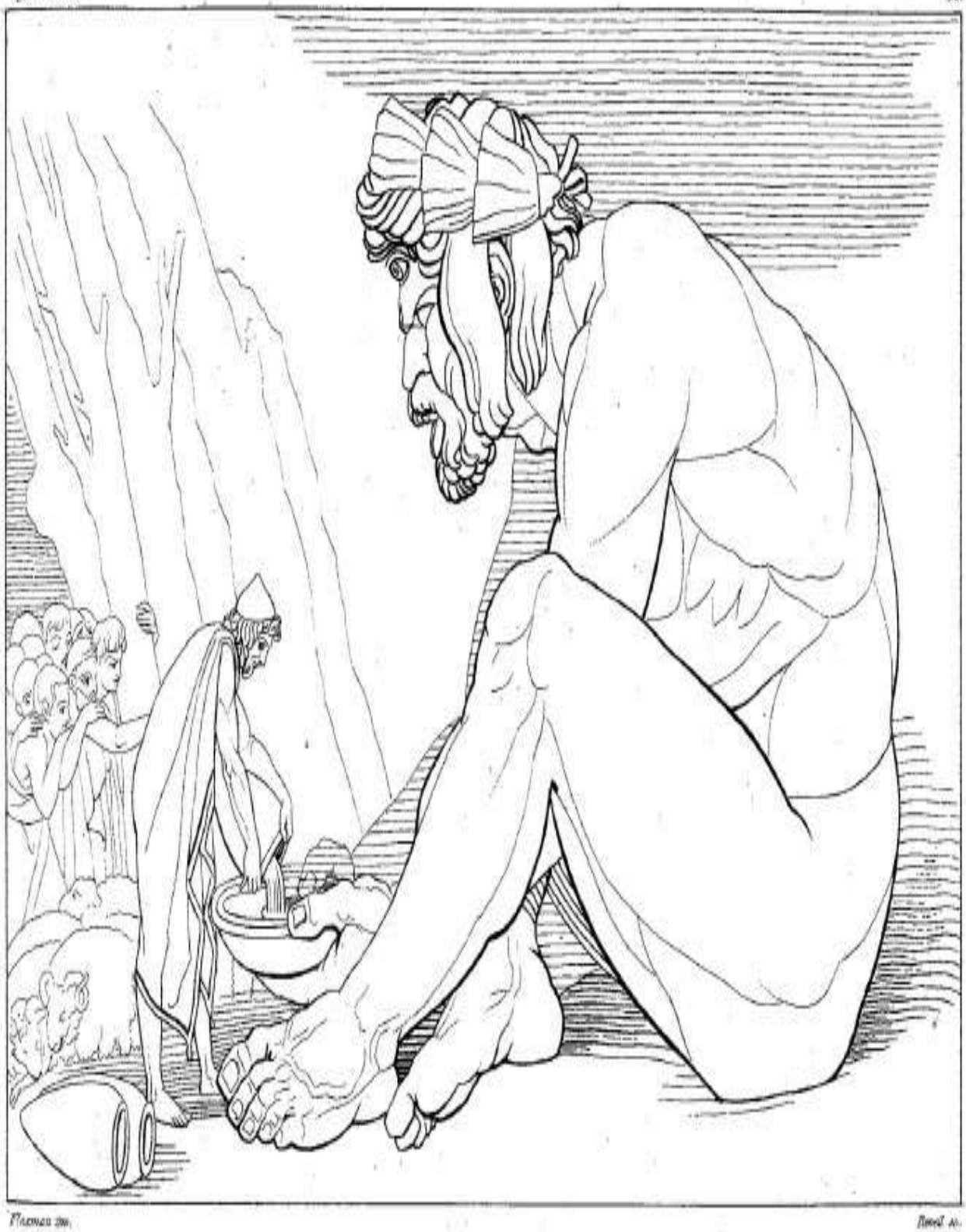
Arguably, there is no other culture whose pantheon better shows the flawed nature of the gods than the pantheon of the ancient Greeks. Displaying characteristics more in line with today's reality television stars than gods, the Greek deities are the perfect model of a dysfunctional family—a turbo-charged dysfunctional family on steroids!

## Primordial Giants

Deep in the furthest reaches of the past, Uranus, Father Sky, mated with his wife and mother, Gaia, Mother Earth, and they produced a primordial race of giants and the twelve Titans who were giants in their own right. The primordial giants were known as the Cyclopes and the “Hundred-handed Ones,” or, Hecatoncheires. Uranus imprisoned the Hecatoncheires and the Cyclopes by locking them in Tartarus—an abyss deep inside the earth. As we shall see, this infuriated Gaia and she plotted his demise.

## The Cyclopes

The union of Uranus and Gaia produced Brontes, Steropes, and Arges—the Cyclopes. Each of these beings were enormous in stature; their most notable feature, though, was a large, single eye set in the center of their foreheads. In addition to their single eye and their size, the Cyclopes were known for being stubborn and they had nasty dispositions.



Planson sc. Pinxit.

*Ulysse énivre le cyclope Polyphême.*

An illustration from The Odyssey showing the cyclops Polyphemos.

The Cyclopes were an early representation of storms. Brontes was associated with thunder; Steropes had a connection to lighting, and the stories link Arges to the thunderbolt.1

The Cyclopes were metalworkers; in fact, they were the first smiths. The weapons they forged were powerful and very important to the gods in the battles that they fought amongst themselves.

Uranus hated and feared his cyclops children, and he banished them to Tartarus. As we shall see later in the chapter, this would prove to be his undoing.

There are other Cyclopes mentioned in the Greek myths; it seems that Brontes, Steropes, and Arges served as an archetype for generations of Cyclopes to follow. The most famous cyclops by far is Polyphemus, whom Odysseus blinded. He was a son of the Olympian god Poseidon and lived on an island with his brothers who were also cyclopes. Polyphemus and his brothers were smiths and worked in Hephaestus' forge. Polyphemus, like so many mythical giants, was a man-eater.

In addition to blacksmithing, the Cyclopes were also accomplished megalithic builders. Surely you have heard the term "cyclopean wall" used in the description of massive ancient stone structures found around the globe. The Cyclopes are credited with building many of the stone fortifications in the Peloponnese, particularly at Mycenae.

**The Hecatoncheires**

With his mother and wife Gaia, Uranus also fathered the Hecatoncheires—the "Hundred-handed Ones." These children were three in number and

included: Briareus, Cottus, and Gyges. They were the strongest of all the primordial beings, and like the Cyclopes, Uranus also imprisoned them in Tartarus.

The Hecatoncheires represented seismic activity and tsunamis. Each of the mighty beings had fifty heads in addition to their one hundred sets of hands. Those extra hands, and their strength, would play a pivotal role in the wars of the gods. At the conclusion of a lengthy war between the Olympians and the Titans, the Hecatoncheires became the guardians of Tartarus.

## The Titans

In addition to the Hecatoncheires and the Cyclopes, the marriage of Uranus and Gaia produced a pantheon known as the Titans. There were twelve Titans, six males and six females. The females were: Theia, the beautiful goddess of light; Mnemosyne, the goddess of memory; Tethys, goddess of the fresh waters; the Moon was associated with Phoebe who was also the goddess of prophecy; Rhea, the goddess of female fertility; and Themis, the goddess of law and order. The male Titans were: Oceanus, the lord of the seas; Hyperion, the representation of light; Coeus, the Titan of intellect who represented the celestial axis; Cronus, god of the harvest; Crius, god of the constellations; and Iapetus, the god of craftsmanship and mortality.

As previously mentioned, Uranus unleashed the fury of Gaia by imprisoning her children, the Cyclopes and the Hecatoncheires, in Tartarus. She plotted his overthrow and encouraged her Titan children to dispose of their father by castrating him. Only Cronus was up to the task and Gaia supplied a sickle for him to use. Once he cut off his father's genitals, he hurled them into the sea. With the unthinkable deed complete, Cronus seized the throne, but not before his father uttered haunting words that would prove to be prophetic: Uranus warned that Cronus' son would overthrow him.

With Uranus deposed, the Titans ascended to power.

When Cronus castrated Uranus, blood fell to the earth and gave birth to a race of giants called the Gigantes. The Erinyes and Meliae were also formed from droplets of Uranus' blood. Uranus' blood and semen also fell into the sea; out of this mixture, the goddess Aphrodite, who would become an Olympian, was born.

## The Olympians

The Olympians would overthrow the Titans, whose seat of power was at Mount Othrys, and set up a new pantheon headquartered on Mount Olympus.

The major Olympians were twelve in number, like their Titan counterparts. The Olympians were led by Zeus, the god of thunder. Zeus was married to his sister Hera, the goddess of marriage, who served as queen of the gods. The remaining ten Olympians include: Poseidon, Zeus' brother and god of the sea; Demeter, goddess of the harvest and sister of Zeus and Poseidon—also a lover to each of the brothers; Hestia, Zeus' elder sister and goddess of the hearth; Athena, goddess of wisdom; Apollo, the sun god; Artemis, the bow and arrow wielding goddess of the hunt; Aphrodite, goddess of love; Ares, the god of war; Hephaestus, the blacksmith of the gods; and Hermes, the messenger of the gods. Zeus had another brother, Hades, the god of the underworld. There were a number of other Olympians, but the major players were twelve in number—thirteen if you include Hades. Hades was not technically an Olympian, however, as he lived in the underworld rather than on Mount Olympus.

An oil painting by Jacob Jordaens titled Fall of the Titans.

**What Goes Around Comes Around**

Like father, like son. This old adage held as true in primeval times as it does today. Try as we may, it can be an impossible task to keep from repeating the mistakes and manifesting the undesirable behaviors of our parents. The sobering awareness of this can strike all at once—unexpectedly. Life has a way of making us realize who the person looking back in the mirror really is. Many reading these words have probably said, “Oh my God, I’ve turned into my dad!”

You and I, we are not alone; Cronus also turned into his father. He became a carbon copy of Uranus (younger readers may not know what carbon paper is—Google it!). Cronus turned into the very same despot who despised and feared his own children. He also repeated his father’s biggest mistake: After freeing the Hecatoncheires and Cyclopes briefly, he imprisoned them in Tartarus once again. Tartarus was a terrible place; it was an abyss located deep inside the furthest reaches of the underworld. The New Testament references Tartarus in 2 Peter 2:4, which reads: “For if God did not spare the angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgement.” (New International Version)

The word hell in the passage above is an English translation of the Greek word Tartarus. The angels who are imprisoned in hell are the Watchers from the Book of Enoch—the fallen angels who lusted after human women and fathered a race of giants with them. The sixth verse in the Epistle of Jude further elaborates on the verse from 2 Peter: “And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” (King James Version)

*The Olympians by Nicolas-André Monsiau. Clockwise from top center: Zeus, Hephaestus, Athena, Apollo, Hermes, Artemis, Poseidon, Eros, Aphrodite, Ares, Dionysus, Hades, Hestia, Demeter, and Hera.*

## The Titanomachy

Cronus took the prophecy of his father to heart; fearing that one of his sons would steal his throne, he ate his children as they were born. Rhea, the sister and wife of Cronus, managed to save her youngest child, Zeus, by wrapping a stone in a blanket for Cronus to swallow. Rhea took her son and hid him in a cave where Amalthea raised him until he was old enough to disguise himself and assume the role of Cronus' cupbearer. With the help of the Titan goddess Metis, who would become his wife, Zeus gave a concocted mixture to Cronus that caused him to vomit out the children he had swallowed. Just as Julius Caesar declared, "the die is cast," as he led his soldiers across the Rubicon, there was no going back for Zeus, either—war was unavoidable. With his siblings free, the stage was set for an epic showdown between the Elder Gods and the Olympian newcomers.

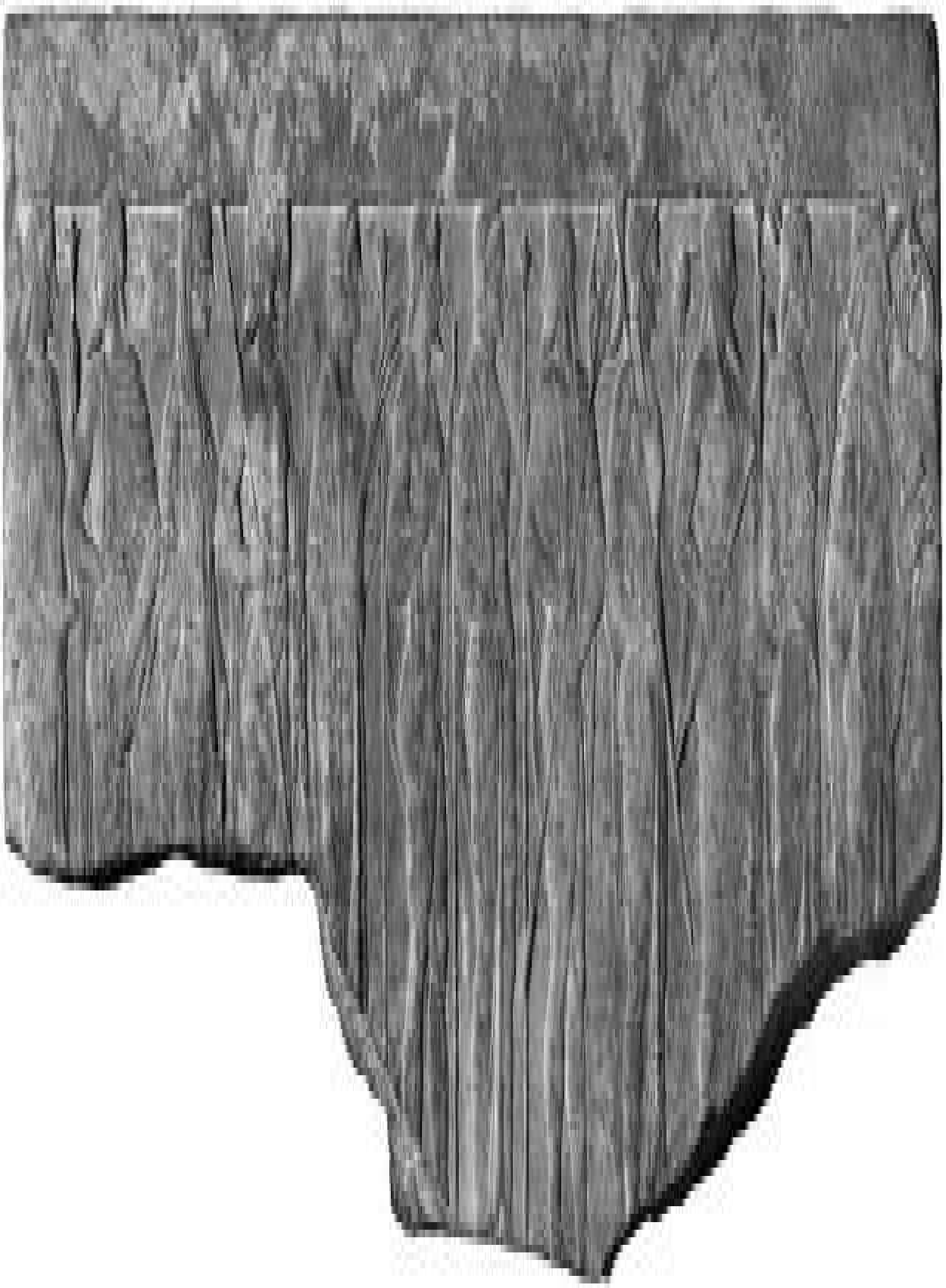
In what might be described as a twisted precursor to Christ's descent into Hell, Zeus descended into Tartarus and released the Cyclopes and Hecatoncheires from the great abyss. Both sets of giants agreed to join the fight and help the Olympians. The Hecatoncheires used their enormous strength and one hundred hands to overwhelm the Titans by hurling mountain-sized boulders at them. The Cyclopes went to work forging weapons for the gods. They created Poseidon's powerful trident; they provided Hades with a helmet which made him invisible; and the Cyclopes crafted thunderbolts for Zeus.

The war between the Olympians and Titans lasted for ten years. When the dust settled and the smoke cleared, the Olympians prevailed and cast the Titans into Tartarus. The victors appointed the Hecatoncheires as guards of the great abyss. The Cyclopes went to work in the forge of Hephaestus where

they crafted weapons and trinkets for the gods; they even built the gates of Mount Olympus.

First-generation Titan, Themis, and second-generation Titan, Prometheus, both fought on the side of the Olympians during the war and were spared imprisonment in Tartarus. Another second-generation Titan, Atlas, was punished, but not in the abyss. Instead, he was forced to hold up the sky on his shoulders for eternity.

After the war ended, Zeus and his brothers cast lots to determine the division of the world: Hades became the lord of the underworld; Poseidon ruled over the seas; Zeus led both the gods and humankind and he held dominion over the skies. The trio left Earth as a playground for all the gods to do as they pleased. Sometimes I wonder if the earth is still a playground for the gods.



*Procession of Twelve Gods and Goddesses. From left to right: Hestia, Hermes, Aphrodite, Ares Demeter, Hephaestus, Hera, Poseidon, Athena, Zeus, Artemis, and Apollo. Wikimedia Commons.*

## The Gigantomachy

The Olympians would fight another war, this time with the Gigantes—the giant children of Gaia and Uranus, formed when the blood of Uranus fell to the earth after his castration.

Gaia was upset that the Olympian gods imprisoned her Titan children and she sought revenge; this is where her primordial children, the Gigantes, came in —they waged war against the Olympians and hurled rocks and burning timbers at the sky. Gaia learned of a prophecy that the giants could not be killed by the gods unless a mortal helped them, so she sought out a plant to protect her giant children from harm. However, Zeus prevented Eos, the dawn; Helios, the sun; and Selene, the moon; from casting any light and harvested all the plants before Gaia could find them. According to one account, the giants stormed Mount Olympus, but Zeus repelled the invaders with his mighty thunderbolts. The Gigantes were eventually vanquished; many were buried under islands and volcanoes. The ancient Greeks attributed seismic activity to the giants shifting in their graves.

## Recognizable Themes

My purpose of spending so much time examining Greek mythology, even the parts that do not necessarily pertain to giants, is that elements of the stories are easy to recognize even for those who have never heard them. With only slight cultural differences, the Greek gods can be seen in myths from around the world. The Egyptian and Norse gods are strikingly similar to those of the Greeks; the gods and the stories of their exploits from ancient Mesopotamia can be seen in the Greek myths; the Hurrian and Hittite pantheons are not much different from the Greek deities; connections can even be seen in myths from the New World, particularly in Mesoamerica. I could continue the list for a couple of paragraphs, however that is not necessary to get the point across—with so many similarities in the stories, there must be a common origin.

There are other aspects that stand out in the Greek myths—things such as the number twelve, for instance. Without getting too deep into symbolism and the esoteric meanings of numbers, there are some easy connections to make between the Greeks and other cultures: there were twelve original Titans and twelve major Olympians; in the Bible, Jesus had twelve disciples and there were twelve tribes of Israel; Mithra, from the Roman mystery religion, had twelve disciples (most Christians don't know that Mithra was also born of a virgin on December 25); some Buddhists recognize twelve Divine Generals and Buddhism emphasizes twelve stages of life; the Zoroastrians believed there were twelve commanders on the side of the god Ahura Mazda; and, of course, there are twelve constellations in the night sky.

# Ages of Man

The Greek poet Hesiod recounted five ages in his writings. As we shall see, these ages have parallels with other belief systems. Hesiod wrote of a golden age; during this time, the Elder Gods, the Titans, ruled. Humans lived among the gods and freely intermingled with them. Humans did not have to work for their food as the earth generously provided everything they needed. During

this age, people lived to extremely long ages and when they had lived out their days, they died peacefully.

According to Hesiod, Zeus presided over the other four ages. The Silver Age saw humans live to be one hundred; most of that time was spent under the care of their mothers. People in this age refused to worship the gods and an angry Zeus destroyed them.

During the Bronze Age, people were violent and warlike. They wore bronze armor, wielded bronze weapons, and even lived in homes made of bronze. In much the same way that the Hebrew god wiped out his creation with a global flood, Zeus ended the Bronze Age with the Deucalion Flood.

A painting by Giorgio Vasari and Christofano Gherardi titled The Mutilation of Uranus by Saturn.

The humans who lived during the Heroic Age went to Elysium when they died rather than the underworld. Semi-divine humans lived during this period of time. Heroes from this age fought in the Trojan War and Jason and the Argonauts went on their quest to obtain the Golden Fleece. As an aside, while the Argonauts were in the land beyond Bear Mountain, most of the crew went into the forest and searched for supplies not knowing that the Gegeines—earthborn giants with six arms—were nearby. The Gegeines seized the opportunity and raided the ship but Heracles was on guard and slew most of the attackers.

The last age that Hesiod defined is the Iron Age. Hesiod described the Iron Age as a sorrowful time when humankind wallowed in misery. The age is a time of wickedness where the weak are exploited by the powerful; basic morality is thrown out the window; there is no help against evil; and at its peak, babies are born with gray hair.

It is not hard to see parallels between Hesiod's Ages of Man and the Jain Cosmic Wheel of Time that will be explored in the next chapter. During the Jain's greatest time of sorrow, humans suffer from reduced lifespans, a reduction in physical size, conditions on the earth are hard and the human existence is filled with sorrow and misery. Conversely, the time of greatest happiness on the Cosmic Wheel has humans living quintillions of years, and they are of much greater physical stature as well.

Hindu teachings speak of four distinct ages and they have similarities to Hesiod's ages. The Krita Yuga is the equivalent to Hesiod's Golden Age. The Mahabharata describes the Krita Yuga thusly: "Men neither bought nor sold; there were no poor and no rich; there was no need to labor, because all that men required was obtained by the power of will; the chief virtue was the abandonment of all worldly desires. The Krita Yuga was without disease; there was no lessening with the years; there was no hatred or vanity, or evil

thought whatsoever; no sorrow, no fear. All mankind could attain to supreme blessedness.”

*The Iron Age by Virgil Solis.*

The average life expectancy of a human being during the Krita Yuga is about 100,000 years. Life expectancies drop sharply in the subsequent ages: during the Treta Yuga people live 10,000 years; life expectancy during the Dvapara Yuga is 1,000 years; during the Kali Yuga, people might reach an age of one hundred.

Of course, the Christian faith speaks to declining life expectancies, hardship in life, and of five distinct ages. The first age, when humans were immortal, was the time that Adam and Eve spent in the Garden of Eden. They lived lives of comfort and ease until their expulsion for eating fruit from the Tree of the Knowledge of Good and Evil. God told Adam that he would have to work for his food after being kicked out of the garden and in Genesis 3:19 he said: “By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” (New International Version)

God also warned the pair that they would die if they ate of the tree, and they did after about nine hundred years. This defined the second distinct age—the antediluvian world, or the time before the Great Flood. During this time, most of the biblical patriarchs reached ages of about nine hundred and giants freely walked the earth. After the flood, the age that we live in, lifespans immediately decreased—Noah’s sons lived to be about six hundred. Life expectancies fell with successive generations, and today we are looking over our shoulders for the Grim Reaper after we hit our late seventies.

The last two biblical ages are yet to come. Not all, but many Christians teach that when Christ returns to Earth, he will establish a Millennial reign—a golden age of peace and prosperity that lasts one thousand years. Satan will be bound and conditions during this era will mimic the Garden of Eden. At the end of the Millennial Reign, Satan is released and allowed to deceive people one last time. We know what happens—Satan suffers defeat and is cast into the lake of fire; unbelievers join him there after their guilty verdict at

the Great White Throne Judgment—the final judgment. Believers, i.e., born-again Christians, then dwell in a New Heaven and New Earth for eternity—this is the final age.

## Warring Gods

It seems all religious texts and most myths feature some sort of war in heaven or a battle between different factions of gods and angels. Again, this would show that there may have been a common origin for the varying belief systems.

The Greek myths certainly have a lot of infighting between the gods. Warring factions described in the epics from ancient India battle in the skies in vimanas which sound a lot like flying machines. That, however, is a topic for another book! In the Egyptian myths, the god Osiris was killed by his brother Set. Not only does Set murder his brother, he cuts him into pieces and scatters them throughout Egypt. Osiris is resurrected by his sister Isis, who is also his wife, with help from other deities. In the ancient Babylonian tales, the primordial goddess Tiamat gives birth to the first set of deities; they kill her husband Apsu. Tiamat wages war against the gods and Marduk, a second-generation deity, kills her.

An entire book could be written on the warring factions of gods, but we do not need to go too far down that rabbit hole in this book. But, before closing out this section, a quick look at a monotheistic religion, Christianity, and its depiction of a war in Heaven is in order:

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

—Revelation 12:7–9 (King James Version)

Even in Christianity—a religion that features one supreme god and no others—we still see warring factions are at work in Heaven of all places! There were also disobedient angels in the distant past according to the Bible (and extra-biblical sources)—those fallen ones who fathered a race of giants.

At the risk of going on a rant, it seems that the gods—throughout all cultures—are not very god-like; they suffer from many of the same shortcomings as human beings. Even the gods depicted in monotheistic religions do not appear to be omniscient, omnipresent, or omnipotent—the three characteristics of god as taught by many a catechism.

## The Hyperboreans

There is a legend found within the mythology of the ancient Greeks that might bear a lot more importance to our study than the giants that we have discussed so far in this chapter. The legend that I speak of is that of light-skinned, fair-haired giants that stood ten feet tall; they came from a land far to the north—the storied Hyperborea.

According to legend, Hyperborea is a perfect place in which people lived in happiness and reached an age of a thousand years. The Hyperboreans venerated the Greek god Apollo and he lived among them.

Hyperborea is a land—more likely than not a mythical land—that lies "beyond the North Wind." The ancient Greeks believed that Hyperborea was located north of Thrace. Thrace was an area in southeastern Europe bounded to the north by the Balkan Mountains and it consisted of portions of modern-day Greece, Turkey, and Bulgaria. In Homer's writings, he placed Hyperborea in Dacia, which was located to the north of Thrace. Of course, many have guessed at the location of Hyperborea: some believed it to be in the Ural Mountains; others have proposed northern France; Britain is another suggestion, along with any number of other locations. Most, however, place Hyperborea beyond the Arctic Circle due to descriptions of the land that say the sun shines twenty-four hours a day. This is true at the North Pole; six months out of the year, during the midnight sun, the sun does not set. The Greek historian Herodotus wrote that Hyperborea can be traced to an Egyptian legend, and it was continent-bound land bordered by the river Oceanus. According to some, Hyperborea is not a physical place on Earth as we would think of it. In one scenario, it is an ethereal realm accessed through a portal at the North Pole. Hollow Earth theorists have proposed that Hyperborea is found inside the earth and it can be reached through openings at the Poles.

## The Legends Collide with Ice Age History

Wherever one wants to place Hyperborea, it may have very well been the origin for many of our myths. In fact, as the book goes on, you will see that we may be able to trace the lineage of the ancient races of giants that walked the earth to this enigmatic land.

According to legend, Hyperborea was a perfect place whose weather was an eternal spring, and crops grew all year. However, ice and snow destroyed Hyperborea, forcing the inhabitants to move south. In similar fashion, the Zoroastrian texts tell us that the Aryan homeland, Airyana Vaeja, became covered with deep snow and ice forcing the Aryans from their home and into a southerly migration. Zoroastrianism, an ancient Persian belief system with a strong emphasis on duality, is one of the oldest extant religions.

Bal Gangadhar Tilak (1856–1920), the first leader of the Indian Independence Movement, argued in his work The Arctic Home of the Vedas, that the Vedic texts were composed in the Arctic and carried south by the Aryans at the beginning of the last ice age. It would be easy to write off the tales of Hyperborea as a dim recollection of the early stages of the Aryan migrations. On the other hand, in the myths, the Hyperboreans were spiritually advanced. According to most historians, it was the Aryans who introduced the caste system to South Asia—hardly the work of the spiritually enlightened! The Hyperboreans were also described as standing at ten or more feet in height. The Aryans may have been tall, but not that tall!

Rather than mythical beings—or a misunderstanding of Ice Age migrations—is it possible that the Hyperboreans were visitors from another planet? Could they have been extraterrestrials? The controversial French Ancient Astronaut theorist and author Robert Charroux (1909–1978) proposed the idea that a race of extraterrestrials settled in the Arctic in the remote past. According to Charroux, the aliens were extremely tall and had light skin; they settled in the Arctic because the climate on their home planet was extremely frigid. Charroux also believed that we can trace human origins to these extraterrestrials. As such, the theory of human evolution taught in our textbooks and classrooms is wrong—humans have been on the decline since the days of our alien ancestors—in other words, devolution is taking place rather than evolution.

In an interview on the Den of Lore podcast, author and researcher Ross

Hamilton mentioned a group of enlightened people—the Wa-gas—who inhabited North America long ago. The Wa-gas will be discussed at length later in the book, but for now, the important aspects of the Wa-gas were that they were a noble, fair-haired, light-skinned people who may have stood up to ten feet in height. The Wa-gas came to North America from a place far to the north with a mission to drive out a nasty race of giants who settled on the continent over 30,000 years ago. Having completed their mission of eradicating the giants and afterward bringing high culture to a group of newcomers, the Wa-gas' mission on North America was complete. About 5,000 years ago, they left North America and returned to the land from whence they came. Could this group of people have been the Hyperboreans?

# 7

# European Myths

*I know a little about Greek mythology.*

*It's not that far away from the Nordic mythology.*

—Mads Mikkelsen

I opted to cover Greek mythology in its own chapter due to the richness of the stories and the similarities that are easy to see among other cultures. In this chapter I will focus on a number of other European myths and stories that help to illustrate how widespread giants were in the ancient past.

Before going too far back into the past, there are a few European kings that come to mind when thinking of giants: Teutobochus, Maximinus, and Charlemagne.

Teutobochus was a Germanic king whose forces fell to Gaius Marius circa 105 BCE. The Romans captured Teutobochus and took him to Rome and put him on display in a victory parade. The German warriors towered over the Romans, but Teutobochus was a giant even among his own men. According to accounts of the victory parade, the Romans carried the heads of their fallen foes on the tips of their spears as trophies, and Teutobochus stood head and shoulders above them. Teutobochus later impressed spectators as he leapt over six horses standing side by side.1

Teutobochus' claim to fame comes from the "discovery" of his bones at the scene of the battle, locally referred to as the "Field of Giants." W.A. Seaver

wrote:

In times more modern (1613), some masons digging near the ruins of a castle in Dauphiné, in a field which by tradition had long been called ‘The Giant’s Field,’ at a depth of 18 feet discovered a brick tomb 30 feet long, 12 feet wide, and 8 feet high, on which was a gray stone with the words ‘Theutobochus Rex’ cut thereon. When the tomb was opened they found a human skeleton entire, 25-1/2 feet long, 10 feet wide across the shoulders, and 5 feet deep from the breast to the back. His teeth were about the size of an ox’s foot, and his shin-bone measured 4 feet in length.2

The bones of Teutobochus became part of a traveling exhibit before finding a home in a Paris museum. Early on, Jean Riolan cast doubt on the bones, believing they belonged to one of the Carthaginian general Hannibal’s war elephants. Examiners later attributed the remains to mastodons. Finally, in the 1980s, paleontologist Léonard Ginsberg determined the bones were from a Deinotherium after he analyzed a plastic mold. Deinotheriums were relatives of modern elephants that died out in the early Pleistocene Epoch. Today, the location of the bones is unknown.

We can safely assume Teutobochus was not a giant over twenty-five feet tall. However, it is reasonable to think that he may have stood at eight feet in height, especially given the descriptions by the Romans and the tradition of giant chiefs and rulers in other cultures such as those in ancient North America.

The Roman Emperor Maximinus was a giant of a man, supposedly standing at eight and a half feet tall. Wikimedia Commons.

Maximinus (circa 173–238 CE) was born of humble beginnings in Thrace (present-day Bulgaria). Maximinus stood at an incredible eight feet six inches tall, and as the story goes, he made quite an impression on the Roman military during the emperor's visit to Thrace around 202 CE. He supposedly outwrestled sixteen of the best soldiers, raced the emperor's horse, and then defeated seven more soldiers. The Romans at once admitted Maximinus into the army and he quickly rose through the ranks.3

The stories of Maximinus are Paul Bunyanesque. He ate forty pounds of meat at a sitting; he crushed rocks with his hands like an averagesized soldier would with a sledgehammer; he drank eighteen bottles of wine at a time; he knocked a mule unconscious with one punch; and he could outpull an entire team of horses. Maximinus' size was described in a like manner as well: his shoes were a foot longer than those of a normal-sized man; his wife's bracelets fit on his thumb like a ring.4

Maximinus eventually became the most powerful man in all the Roman empire; however, the absolute power corrupted him, and he became paranoid and violent toward his subjects. Once popular with the people, he fell out of favor and they taunted him calling him the "Cyclops."5 The Praetorian Guard ended the rule of Maximinus. Members of the guard conspired and killed him one night as he lay asleep in his tent.

I could go on for pages and pages listing giant-sized European rulers, but I will end the discussion with Charlemagne, or Charles the Great (742–814). Charlemagne became the king of the Franks in 768; in 774, he became the king of the Lombards; in 800, Pope Leo III crowned Charlemagne Emperor of the Romans.

Charlemagne was a giant among men both figuratively and literally. Einhard (770–840), a Frankish scholar and friend of Charlemagne, said the following:

He was large and strong, and of lofty stature, though not disproportionately tall (his height is well known to have been seven times the length of his foot); the upper part of his head was round, his eyes very large and animated, nose a little long, hair fair, and face laughing and merry. Thus his appearance was always stately and dignified, whether he was standing or sitting; although his neck was thick and somewhat short, and his belly rather prominent; but the symmetry of the rest of his body concealed these defects. His gait was firm, his whole carriage manly, and his voice clear, but not so strong as his size led one to expect.6

The Turpin Chronicle described Charlemagne as even larger:

Great was the Emperor's fame after his prodigious conquests in Saxony, France, Germany, Lorraine, Burgundy, Italy, and now in Spain; and his person befitted his renown.

He was of a ruddy complexion, with brown hair; of a well-made handsome form, but stern visage. His height was about eight of his own feet which were very long. He was of a strong, robust make; his legs and thighs very stout, and his sinews firm. His face was thirteen inches long; his beard a palm; his nose half a palm; his forehead a foot over. His lion-like eyes flashed fire like carbuncles; his eyebrows were half a palm over.

When he was angry it was a terror to look upon him. He required eight span for his girdle besides what hung loose. He ate sparingly of bread, but a whole quarter of lamb, two fowls, goose, or a large portion of pork; a peacock, crane or a whole hare. He drank moderately of wine and water.

He was so strong, that he could at a single blow cleave asunder an armed soldier on horseback, from the head to the waist, and the horse likewise. He easily vaulted over four horses harnessed together; and could raise an armed man from the ground to his head, as he stood erect upon his hand.

Charlemagne’s tomb was opened in 1861 and his bones revealed that he stood at just over six feet three inches. Bone analysis later showed that Charlemagne stood between five feet ten inches and six feet four inches and he weighed about one hundred seventy-two pounds. Charlemagne was tall—the average Carolingian man of the day was around five feet six inches—but he was not robust. In fact, if his height was on the upper end of the estimate, Charlemagne was quite skinny.7

All that aside, the height of Charlemagne was noteworthy and it no doubt contributed to his social status and his legend.

# The Giants of Britain & Ireland

*Brutus! there lies beyond the Gallic bounds*

*An island which the western sea surrounds,*

*By giants once possessed, now few remain*

*To bar thy entrance, or obstruct thy reign.*

*To reach that happy shore thy sails employ*

*There fate decrees to raise a second Troy*

*And found an empire in thy royal line, Which time shall ne'er destroy, nor bounds confine.*

— Geoffrey of Monmouth, History of the Kings of Britain

Great Britain and Ireland are rich in stories of giants. From the Giant's Causeway in Ireland to Gogmagog's Leap in England, the legendary giants of old left their mark on the landscape itself. Moreover, ancient Britain had to be cleared of giants for people to thrive. Even after the giants were defeated, some still lingered in the land, giants such as Trebiggan, who lived in a cave and fried small children on a rock and then ate them. In Ireland, terrible giants arrived by sea on large boats and raided and pillaged the lands. These giants were eventually displaced by a supernatural race, some of whom may have also been of enormous physical stature.

## Albion

According to legend, ancient Britain was a land of giants named Albion. These giants got their start in much the same way as the mighty men found in the sixth chapter of the Book of Genesis. As the story goes, the Roman Emperor Diocletian had thirty-three daughters, of whom Alba, the oldest, was their leader. All thirty-three women were exceedingly evil, but their father hoped he could reign them in by finding husbands for them. He could not have been more wrong. His daughters wanted no part of marriage—especially not to husbands hand-picked by their father. So, the women killed their spouses, slitting their throats while they slept!

Emperor Diocletian banished his daughters for the murders and set them adrift at sea with enough rations to last a year and a half. Eventually, the weary women reached the shores of present-day Britain and named it Albion after Alba, the eldest of the sisters. Here, the women mated with demons and this union produced a race of giants that populated the islands.

It certainly isn't hard to see the parallels between Diocletian's evil daughters and the sons of god, or watchers, who lusted for human women in the biblical account. In both cases, the unions produced evil offspring of enormous physical stature.

## Gog, Gog & Magog, and Gogmagog!

Gog and Magog and a combination of the names, Gogmagog, appear throughout English literature that speaks of giants. The names and the legends, as is often the case with old stories, become a little convoluted. Be that as it may, there is still much we can take from the Gog and Magog, and Gogmagog tales.

The first mention of Gog appears in the Bible. The Book of Ezekiel, in chapters thirty-eight and thirty-nine, speaks at length about Gog and future apocalyptic events. Gog is spoken of as a person who comes from the land of Magog. In the Book of Revelation, both Gog and Magog are spoken of as persons, or powers, who act as agents for Satan and the Antichrist to gather the nations of Earth for a cataclysmic end-times war.

Gog and Magog are also associated with Alexander the Great (356–323 BCE). Gog and Magog were supposedly the last of a race of giants whom Alexander imprisoned. Legend holds he locked them behind large iron gates in the Caspian Mountains.

The Jewish historian Josephus associated Gog and Magog with the Scythians.

In the stories from Britain, Gog and Magog were among the giants who did battle with Brutus of Troy and his soldiers when they arrived sometime after the Trojan wars. Brutus' men captured Gog and Magog and took them prisoner. They chained them at the palace in London; effigies of these giants later guarded the palace.

In other accounts, the names Gog and Magog are combined into one name that represented a fearsome giant. Gogmagog led a group of giants that inhabited present-day Britain until the exiled Brutus of Troy arrived with his soldiers. Geoffrey of Monmouth (circa 1095–circa 1155 CE) in his work Historia Regum Britanniae, wrote of a battle between the giants and the Trojans. In the encounter, twenty giants led by Gogmagog attacked a Trojan settlement. Though the Trojans suffered many casualties, they managed to kill all their attackers except for the mighty Gogmagog.

Geoffrey of Monmouth described Gogmagog as a detestable monster standing at twelve cubits, or eighteen feet. Speaking of the giant's strength, he wrote, "At one shake he pulled up an oak as if it has been a hazel wand."

One of Brutus' generals, Corineus, a giant is his own right, wrestled Gogmagog in an epic contest for the ages. Corineus suffered several broken ribs in the fight, but nevertheless conquered the giant and threw him off a high cliff. Said Geoffrey:

In this painting, Brutus and his men do battle with Britain’s ancient giants.

Corineus… heaved Gogmagog up on to his shoulders, and running as fast as he could under the weight, he hurried off to the nearby coast. He clambered up to the top of a mighty cliff, shook himself free and hurled this deadly monster, whom he was carrying on his shoulders, far out into the sea. The giant fell on to a sharp reef of rocks, where he was dashed into a thousand fragments and stained the waters with his blood. The place took its name from the fact that the giant was hurled down there and it is called Gogmagog’s Leap to this day.

How much of these tales of Gog, Magog, and Gogmagog are we to believe? The foundation for the stories is sketchy at best, as Brutus of Troy—descended from the Trojan hero Aeneas—who was the legendary founder and first king of Britain, is not believed to have been a real person by historians. However, as I always say about myths and legends, even with those that seem outlandish on the surface, they are rooted in a grain of truth. Where exactly the truth lies is hard to know, but it begins with an ancient race of giants.

## The Fomorians

Tales of seafaring giants have cropped up throughout the book thus far, particularly in South America and the South Pacific. Irish mythology speaks of another group of gigantic seafarers: the Fomorians.

In his work History of Ireland, Geoffrey Keating (circa 1569–circa 1644) described the Fomorians as a seafaring people descended from Noah’s son, Ham. Students of the Bible might recall that Noah had quite the falling out with Ham. Sometime after the Great Flood, Noah drank himself into a stupor

at one of his vineyards and passed out naked. Ham saw him and told his brothers, Shem and Japheth. The two brothers went to the vineyard and then covered their inebriated father, taking extra precautions so as not to see him unclothed. When Noah awoke from his bender, he was enraged at Ham and placed a curse on Ham's son Canaan.

21 When he drank some of its wine, he became drunk and lay uncovered inside his tent. 22 Ham, the father of Canaan, saw his father naked and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked. 24 When Noah awoke from his wine and found out what his youngest son had done to him, 25 he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers." 26 He also said, "Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem. 27 May God extend Japheth's territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth."

—Genesis 9:21–27 (New International Version)

So, why was Noah so upset? For centuries, scholars and theologians have debated this very question. I can vividly recall how much this story bothered me as a twenty-one-year-old in a Bible study class. After all, why was a holy man like Noah getting sloppy, blackout drunk in the first place? Doesn't Noah have some responsibility in all this? I can understand that he would have been embarrassed but cursing his grandson over it seems a little over the top. There are no easy answers to these questions, but there are some theories worth mentioning. Some say that in that time and in that culture, the very act of just seeing an unclothed parent would indeed call for such a harsh response regardless of Noah's drunkenness. Then there are much darker takes on the matter. There is a belief that Ham seeing Noah's nakedness was a euphemism for a sexual assault. Along these lines, either Noah himself was assaulted by his son, or, perhaps Ham engaged in incestuous relations with his mother while Noah was passed out. In the latter scenario, it has been conjectured that

Canaan was actually the illicit offspring of Ham and his mother, thereby justifying the curse that Noah placed on him.

Much more could be written about the Curse of Ham, but that is not important as far as the main points in this book go. But, suffice it to say, Christian slave owners in the antebellum South used the curse as a justification for slavery, while the Church of Jesus Christ of Latter-Day Saints once cited the curse as a reason to deny the priesthood to black church members. Of course, in the Old Testament, the children of Israel benefited from the curse and took land from the Canaanites. If many of the stories in Irish lore have been told in the form of a Christianized pseudo-history, as many claim, then it would make a lot of sense for Ham's name to be tied to the Fomorians.

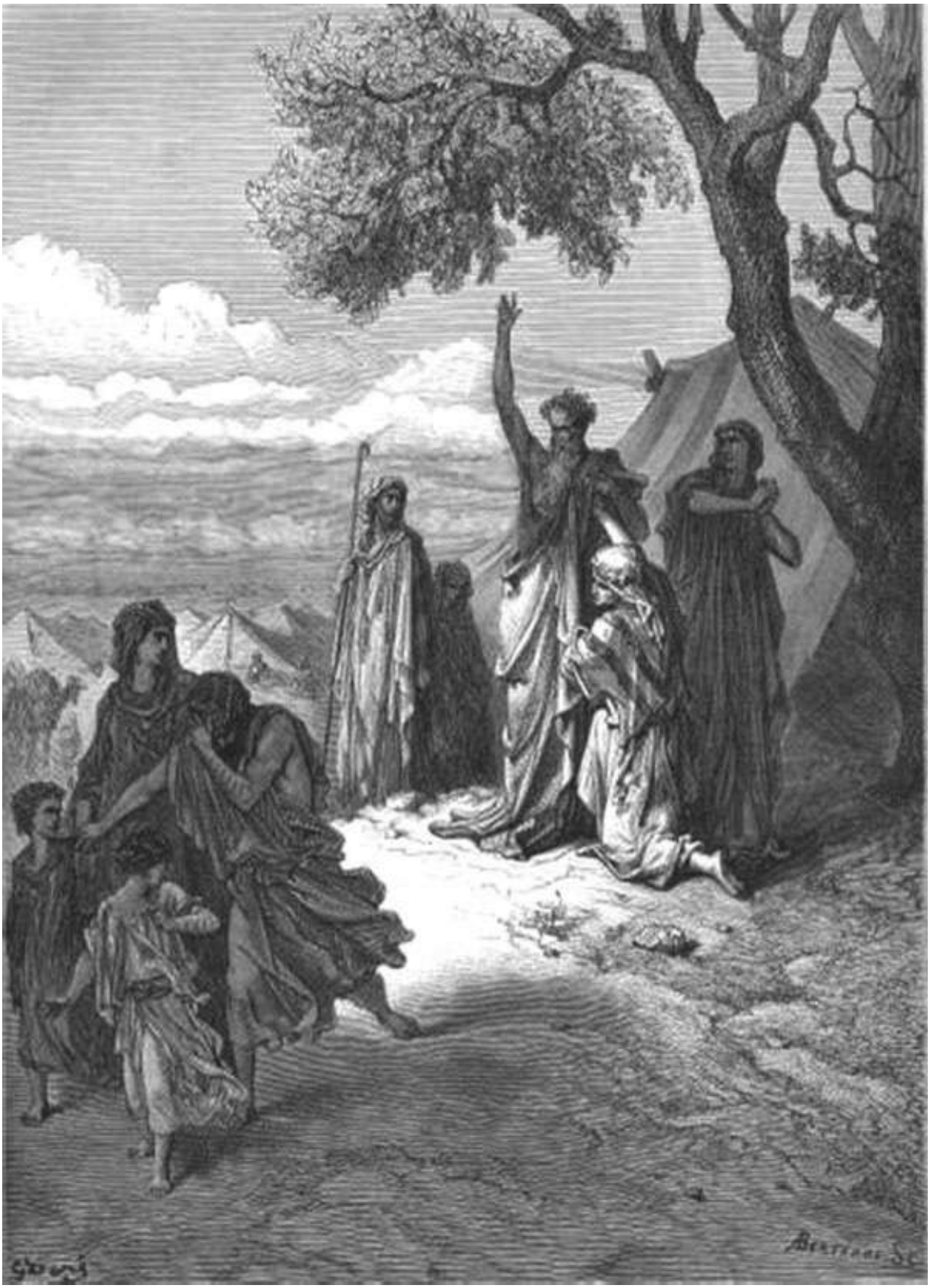
The Fomorians are described in a myriad of ways in Irish lore and as is often the case with these old tales, there are differing accounts and the entire topic becomes convoluted. In some instances, the Fomorians are described as grotesque, horrible monsters with supernatural powers. Some are described as being humanoid in body with a goat or horse head. Others have only one eye, one arm, and one leg. Scholars widely believe these monsters of old were demonized when Christianity arrived in Ireland, around the fifth century, and associated with the biblical giants. Even so, some accounts describe the Fomorians as large, dark-skinned, dark-haired men, and in other tales the Fomorians are tall men with fair skin and golden hair.

Legend holds that the Fomorians had supernatural powers. They were able to unleash plagues, devastate crops, and control the weather. The deeper the reader gets into this book, it will become clear that these powers were often attributed to giants all over the world.

According to the Lebor Gabála Érenn, described by many as an eleventh century Christian pseudo-history, the hideous leader of the Fomorians, Cichol, came to Ireland with two hundred men and six hundred women shortly after the Great Flood. They subsisted on birds and fish for two hundred years until a group of settlers arrived on the island.

According to tradition, Partholón led a colony to the Emerald Isle three hundred eleven years after the Great Flood. The newcomers introduced

farming, animal husbandry, brewing, building and more to ancient Ireland. Partholón's people went to war with the Fomorians and defeated them at the Battle of Mag Itha—the first battle on Irish soil. The spoils of war would be short-lived for Partholón, however, as he and his people—about 9,000 in number—succumbed to a deadly outbreak of the plague. The plague was deadly, swift, and killed all the colonizers within the span of a week.



Gustave Doré's depiction of Noah cursing Ham and Canaan. Were the Fomorians of Ham's lineage?

Nemed led another effort to colonize ancient Ireland, and he, too, met the Fomorians. Nemed and his people did battle with the giant sea raiders and won several engagements. However, Nemed, along with many others, died from an outbreak of the plague, and the Fomorians seized the opportunity and enslaved the people. The Fomorian kings, Morc and Conand, imposed draconian rule on the island and demanded a tribute of two-thirds of all cattle and grain. The evil kings even demanded two-thirds of the children of the land as tribute!

Eventually the Nemedians rebelled against their Fomorian overloads. Nemed's son, Fergus Lethderg, led the uprising. In the ensuing battles, a large army of rebels razed Conand's Tower, but a large fleet under the command of Morc waged a vicious attack. Both sides endured heavy casualties and losses and a large tidal wave finished off most of the survivors. One ship carrying thirty of Nemed's people made it off the island, some of which fled to Britain, while others went south to Greece.

It was the Tuatha Dé Danann who finally displaced the Fomorians as rulers of ancient Ireland. The Tuatha Dé Danann were pre-Christian Celtic deities who formed a pantheon like the more familiar Olympians of Greek mythology. A noteworthy trait among the Tuatha Dé Danann were extra digits—seven fingers on each hand and seven toes on each foot. I mentioned this same feature in earlier chapters when I discussed the six-fingered, six-toed giants in the Bible and the seven-fingered Cherokee giant Tsul 'Kalu.

The powerful Tuatha Dé Danann defeated the Fomorians at the first and second battles of Mag Tuired, and though the Fomorians lost their grip on ancient Ireland, they were not wiped out completely. In fact, some intermarried with the Tuatha Dé Danann. Perhaps it was a small remnant of Fomorians that gave rise to the stories of giants in Ireland in more contemporary times.

## Norse Giants

The gods of Norse mythology were much like the gods of the Greeks. There is a key difference, however, as the Norse gods were not immortal. Like the Greek gods, the Norse gods owned “wonder weapons,” and perhaps the Norse gods relied on these weapons a little more than the Greek gods, leaving many to speculate that they had access to advanced technology.

The king of the Norse gods was Odin, and he shared many similarities with Jesus Christ, though the stories of Odin probably predate Christianity. Odin died and was reborn, much like Christ, and he even died in a similar manner. In a quest for wisdom, Odin died after being hanged from a tree and pierced with spears. Christ, of course, died by crucifixion, and according to the gospel of John, a Roman soldier stabbed him in the side with a spear.

GIANT SKRYMIR AND THOR.

A drawing by Louis Huard found in the book The Heroes of Asgard: Tales from Scandinavian Mythology by Annie Keary.

E.BOYD SMITH

Thor confronts the giant Skrymir in this Elmer Boyd Smith drawing titled I am the Giant Skrymir.

Odin's followers practiced human sacrifice—as did countless other devotees in the ancient world—and they killed their victims in the same manner that Odin died.

There is another similarity between the Norse beliefs and the writings in the Bible—giants. Giants are known as jötunn in the Norse tales, but giant is an anglicized form of the word. Much like the Fomorians of ancient Ireland, jötnar (the plural form of jötunn) are not always said to be exceedingly large and the descriptions of the beings vary. Some are grotesque monsters, while others are beautiful. That said, many jötnar in the tales are of enormous stature.

Mostly speaking, the Norse giants were a quarrelsome lot with nasty dispositions. They liked fighting, drinking and feasting, and were also renowned builders. While the giants were a rough and rowdy bunch, the giantesses were known for their beauty. The giants could be benevolent but were far more likely to harass both the gods and humankind from their home in Jötunheimr. There also were giants in the stories that represented the elements: Air, Ice, Water, and Mountains. Maybe the most famous of the Norse giants were the Frost Giants who inhabited a land of eternal winter, a place of unyielding snow and ice.

It is interesting to note that giants of Norse mythology are associated with elements much in the same way as the primordial giant beings of Greek mythology. Recall also, that the Kebra Nagast, the sacred book of the Christian church in Ethiopia, said that the angels were created of air and fire. Humankind was created of those elements as well, but also with water and dust—dust being the equivalent of earth.

As in many other mythologies all over the world, giants play a key role in the early days of creation in the Norse tales. The first giant was a Frost Giant

named Ymir. Ymir was a primordial being born of the melt water when the fires of Muspelheim came into contact with the ice of Nilfheim. As time went on, giants sprang from Ymir's armpits. These giants bred and multiplied at a dizzying pace. So much so, that Odin and his two brothers, Ve and Vili—part-giant grandsons of Ymir—became concerned with the proliferation of giants and killed Ymir. Ymir's dismembered body created the cosmos and his spilled blood flooded the earth. This dreadful flood killed all but two giants.8

Wouldn't you know it? In the same way that the biblical Great Flood only temporarily stopped the giants—a second outbreak of giants occurred after the flood or some survived—Ymir's blood only slowed the proliferation of giants in the ancient Norse world. The two giants who escaped the bloody deluge founded new races of giants on the earth.

The Norse god Odin is only one of the gods that had giant blood flowing through his veins. Thor and Loki—both of whom were made famous in contemporary times by the Marvel Universe—were both of giant lineage. In fact, Loki, the Norse trickster god, was born of both a giant mother and giant father. According to Norse mythology, Loki will lead the Frost Giants in a grand battle with the gods at Ragnarök—the Norse end of the world, like the Christian Battle of Armageddon.

GHORORO
GHORORO

A drawing of Thor at the wedding feast, dressed as the bride of the giant Thrym.

As mentioned earlier, Odin—always seeking wisdom—died in a manner similar to Jesus Christ. This would not be the only time that Odin made a tremendous sacrifice in his quest for wisdom. Odin traveled into Jötunheimr in search of wisdom. There was a sacred well in Jötunheimr guarded by a giant named Mímir, who was exceedingly wise. His wisdom came from the well, and Odin asked him for a drink. However, the giant refused Odin's first request and insisted that Odin sacrifice one of his eyes in exchange for a drink from the well. Unbelievably, Odin agreed and sacrificed his own eye.

In one of the most popular Norse tales, a giant steals Thor's hammer, Mjölnir. Thor wielded this mighty, magic weapon and smashed in the head of many a giant, so it was only fitting that a giant would seek to steal the dreaded hammer. Fearing that an unarmed Thor meant Asgard was in danger, Loki traveled to Jötunheimr, the land of the giants, and met with the king, Thrym. It was Thrym who had stolen the hammer, and he refused to return it unless the beautiful goddess Freyja would marry him.

The gods met and hatched a plan to retrieve the hammer. They announced that Freyja would marry the giant; however, trickery was afoot. Thor traveled to Jötunheimr dressed as Freyja. Thinking he had his beautiful bride, Thrym kept his end of the bargain and presented his bride with the hammer. Thor wasted no time—he took the hammer and slew Thrym with a single blow and began to kill every giant he could get his hands on.

Though Thor's hammer was a wonder weapon that sealed the fate of many giants, the mighty Thor—a man of great stature in his own right—killed the giant Geirröd without his hammer. Tricked by Loki into going to Geirröd's castle to meet his two beautiful daughters without his hammer, Thor found himself in a precarious situation when he learned from a friendly giantess of the danger he faced. She lent the unarmed Thor her belt, an iron glove, and a magic staff.

When Thor arrived at the castle, he was weary from travel and sat down in the only chair in the room. Unbeknownst to Thor, the chair was resting on the backs of Geirröd's daughters who rose up and nearly crushed him against the ceiling. Thor used the staff to propel the chair downwards, killing the giantesses.

Geirröd later (unconcerned over the death of his daughters) invited Thor to play a weird game of catch. He threw a molten ball of iron at Thor, but using the iron glove, Thor caught the ball and threw it back. The molten ball went straight through a pillar and into the giant's head.

There are a myriad of other stories of the gods and giants of the ancient Norse. Though they often seem outlandish, they establish a familiar pattern that we have seen throughout the book. It would seem that these legendary tales of the mighty men of old must have a basis in something that was real.

Note differences in the sizes of the people in this statue. Wikimedia Commons.

# 8

# Myths from the Indian Subcontinent

*No one can fail to recognize the Atlanteans of the Secret Doctrine in the Rakshasas of Lanka—the opponents conquered by Rama.*

— Helena Petrovna Blavatsky

The Indian subcontinent is rich in history and ancient religious traditions. Stories from Hindu texts read like a blend between science fiction, religious teachings, and epic adventures. There are legends of giants scattered throughout the Hindu tales, and giants play a pivotal role in the cosmology of the Jain religion. In the pages to follow, we will explore some of these myths.

**Daityas, Rakshasas, & More**

In Hindu religion, there is a class of giants known as the Daityas. These primordial beings are descended from the goddess Diti, and were around during the infancy of our universe, taking part in the "Churning of the Waters." The Daityas opposed the gods and interfered with sacrifices and sacred rites. Eventually the gods banished the colossal beings to the caverns of the underworld. The myths state that the writhing of the Daityas causes earthquakes—much like the Maya giant Çipacnay who lived beneath the ground and shook the earth with his movements.

Jean-Antoine Dubois (1765–1848), a French missionary who lived in India, recorded many Hindu beliefs in his book Hindu Manners, Customs, & Ceremonies. He wrote the following concerning giants:

I should have written at less length about these famous giants, if they had not seemed to me to be grotesque representations of those of Holy Scripture, whose crimes in a great measure caused the Flood. This race of men again flourished after that great catastrophe, and were not entirely destroyed until the time of Joshua 2.

The Hindu giants are represented as being of such colossal stature that—on one occasion, in order to wake one of them, it was necessary for several elephants to walk over his body. Even then the giant hardly felt the discomfort of this enormous weight; but, by dint of stamping on him, the huge animals at last produced a slight sensation, resembling the tickling which an ordinary man feels when an ant or a fly crawls over him. It was this tickling, rather than the weight of the elephants, which roused the giant, the hairs of whose body were like the trunks of full-grown forest trees. During one of his wars with certain gods, this same giant fastened a huge rock to each of his hairs, and thus equipped, he advanced into the middle of the enemy's army, gave himself a good shake, and thus hurled off the rocks, which falling right and left crushed his enemies to the last man.

Dubois spoke of the giants as a mischievous and ill-tempered lot. The giants and the gods were constantly at odds:

A depiction of a Rakshasa. Wikimedia Commons.

These giants were all of an extremely mischievous disposition, especially the Brahmin giants. A great number of this caste had, by the way, been turned into giants as a punishment for former crimes. In fact, there were whole armies of them, and sometimes there was civil war between them, though more often they joined forces in fighting against the gods.

According to Hindu traditions, there was another group of giants known as the Rakshasas. The Rakshasas were monstrous, humanoid-shaped giants with large fangs and talons. Many had large, bloated stomachs, multiple eyes and multiple heads, red beards and red hair, and were disfigured and grotesque. In these descriptions, the Rakshasas share many similarities with the Fomorian giants of Irish legend. And in much the same way that giants are described as vicious man-eaters in other cultures, the Rakshasas also feasted upon human flesh at every opportunity.

The Protestant missionary to India, Bartholomaeus Ziegenbalg (1682–1719), recorded many of the Hindu legends that he learned from the locals in his book Genealogy of the South Indian Deities. Giants, of course, are prominently featured in the stories, and he wrote at length about the Rakshasas. According to legend, an evil ten-headed giant named Rāvana led the Rakshasas. Rāvana lived in a massive palace on the island of Ceylon. Most likely, Ceylon is a sunken landmass that fell victim to the rising sea levels at the end of the last ice age; however, many believe that modern-day Sri Lanka is the identity of the mysterious land.

Rāvana and his two brothers received great power through the practice of asceticism. However, this power was used for evil and Rāvana harshly ruled over the people, kings, sages, and even gods for a period of 50,000 years. The gods and kings petitioned Iśvara for relief; it would come in the form of Rāma—an incarnation of the god Vishnu. Rāma eradicated the caste of giants

and killed their leader Rāvana. The following account, in which Rāvana is killed, comes from the Ramayana, an ancient Indian epic poem:

Then Mátali to Ráma cried:

“Let other arms the day decide.

Why wilt thou strive with useless toil

And see his might thy efforts foil?

Launch at the foe thy dart whose fire

Was kindled by the Almighty Sire.”

He ceased: and Raghu’s son obeyed:

Upon his string the hero laid

An arrow, like a snake that hissed.

Whose fiery flight had never missed:

The arrow Saint Agastya gave

And blessed the chieftain’s life to save

That dart the Eternal Father made

The Monarch of the Gods to aid;

By Brahmá’s self on him bestowed

When forth to fight Lord Indra rode.

‘Twas feathered with the rushing wind;

The glowing sun and fire combined

To the keen point their splendor lent;

The shaft, ethereal element,

By Meru’s hill and Mandar, pride

Of mountains, had its weight supplied.

He laid it on the twisted cord,

He turned the point at Lanká’s lord,

And swift the limb-dividing dart

Pierced the huge chest and cleft the heart,

And dead he fell upon the plain

Like Vritra by the Thunderer slain.

The Rákahas host when Rávana fell

Sent forth a wild terrific yell,

Then turned and fled, all hope resigned,

Through Lanká’s gates, nor looked behind.

His voice each joyous Vánar raised,

And Ráma, conquering Ráma, praised.

Soft from celestial minstrels came

The sound of music and acclaim.

Soft, fresh, and cool, a rising breeze

Brought odors from the heavenly trees,

And ravishing the sight and smell

A wondrous rain of blossoms fell:

And voices breathed round Raghu’s son:

“Champion of Gods, well done, well done.”1

In his book, Ziegenbalg mentioned another group of giants found in the ancient Indian tales known as Acuras. The Acuras were so tall that they reached into the heavens; they were cruel, without compassion;

they were also arrogant and proud and had no humility. Acuras were worse than the Rāksasas and much more wicked, having been created to punish the gods and the sages that rebelled against Iśvara after trying to dethrone him. The job of the Acuras was to punish these rebels for thousands of years. Like the Rāksasas, the Acuras were also eventually annihilated.

Although the giants of old were eliminated by the gods, they are not entirely gone. They exist, according to the legends, as evil spirits who seek to harm people. This belief has a parallel with some Judaic and Christian traditions. According to this line of thought, giants originated as the offspring of an unholy union between fallen angels and human women. This, of course, was not part of God’s plan. The giants, evil and corrupt, and only alive due to a catastrophic deviation from God’s will, were not redeemable. Following this line of thought, when the giants died, they became what we know as demons. This idea will be explored further later in the book.

**Jainism: Giants & Inconceivable Lifespans**

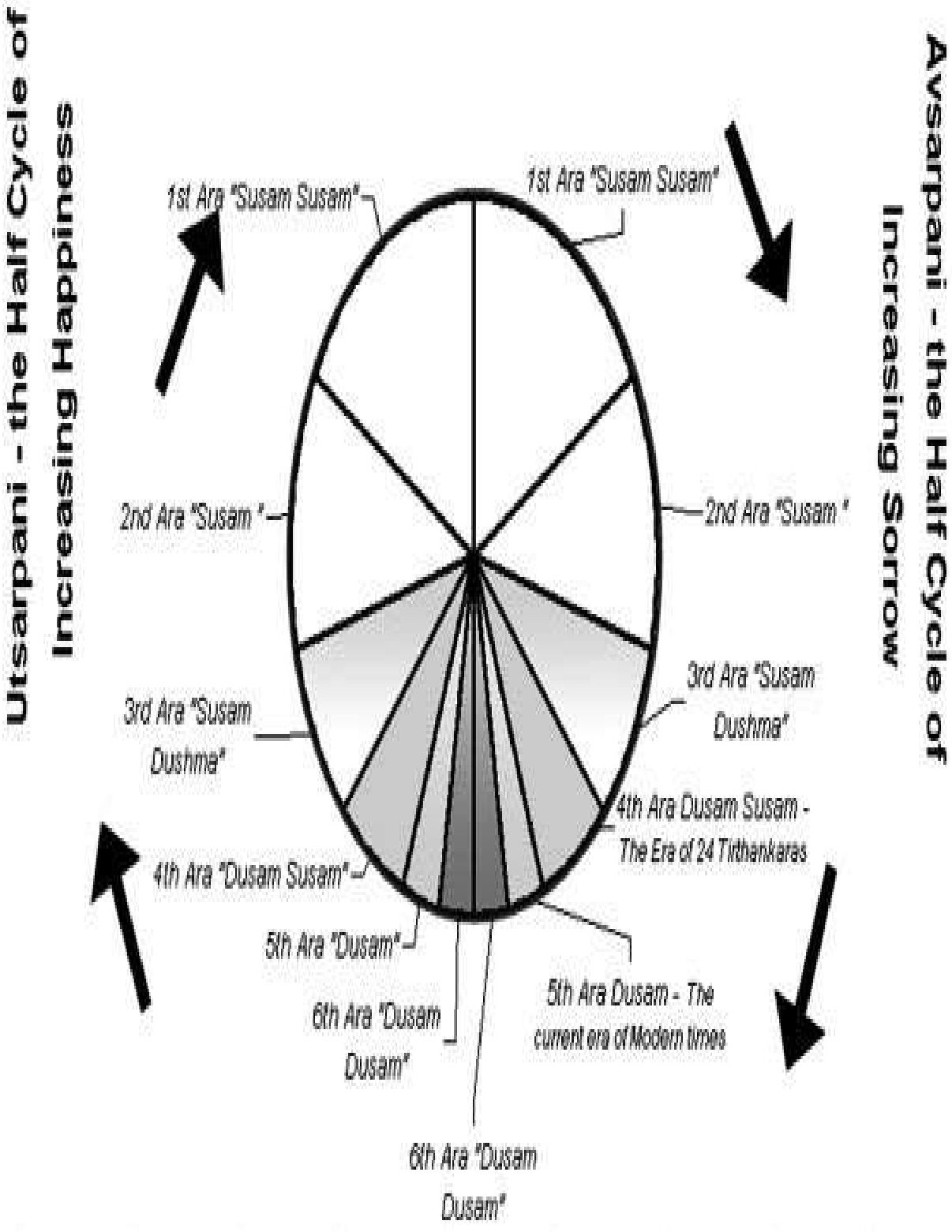
Jainism is an ancient religion that originated on the Indian subcontinent, but it is not entirely clear when the religion began. Some believe that Jainism got its start somewhere around 700 BCE; however, this may not be the case. Other scholars trace an ancient form of Jainism much further back, all the way to about 4,000 BCE!

To a westerner, Jainism can be very hard to understand—it is a nontheistic religion. Unlike Christians or those who practice any number of other religions, Jains do not believe in a creator. Instead, Jains believe the universe is without beginning or end—it is eternal—it was not brought into existence through the act of a deity.

Unique to Jainism are the tirthankaras which make up the Jain pantheon. The tirthankaras are not gods; they are enlightened, perfected beings who liberated themselves from the cycles of birth and death. They achieved their liberation through strict adherence to an austere lifestyle.

In the same way the universe is eternal in the Jain belief system, so is time; it is also without beginning or end. The Jains believe in a cosmic time wheel called the Kālacakra which never stops rotating. There are two half rotations —an ascending time cycle and a descending cycle. Within the half cycles, there are further divisions of time. The ascending cycle ushers in prosperity and happiness and increasing time scales. The opposite is true for the descending time cycle. Sorrow, misery, and immortality are hallmarks of this measure of time. Fortunately, as the wheel descends, the time cycles decrease in their duration.

# The Jain Cosmic Wheel of time


Utsarpani - the Half Cycle of Increasing Happiness
Avsarpani - the Half Cycle of Increasing Sorrow
1st Ara "Susam Susam"
1st Ara "Susam Susam"
2nd Ara "Susam "
2nd Ara "Susam "
3rd Ara "Susam Dushma"
3rd Ara "Susam Dushma"
4th Ara Dusam Susam - The Era of 24 Tirthankaras
4th Ara "Dusam Susam"
5th Ara "Dusam"
5th Ara Dusam - The current era of Modern times
6th Ara "Dusam Dusam"
6th Ara "Dusam Dusam"

The Jain Cosmic Wheel of Time. Wikimedia Commons.

According to Jain beliefs, people and animals were much larger in the first four divisions of the descending cycle and the last four divisions of the ascending cycle. As sorrow and misery increased, living things became smaller; their lifespans also markedly decreased.

During the time of utmost happiness and prosperity—a time which lasts for an inconceivable duration—people live for three palyopamas. The question, then, is: What is a palyopama? A palyopama is a period of innumerable years and the Jains describe it thusly: “One Palyopama equals the time required to empty sixty-four cubic Gau (five hundred twelve cubic miles) deep well completely filled with hairs of a seven-day old newly born baby and one hair is removed every one hundred years.”2 That is a long time!

The happiest time division lasts for a period of four hundred trillion sāgaropamas. A sāgaropama equals 10 x 10,000,000 x 10,000,000 palyopamas.3

To go along with the inconceivable time division and lifespans during the happiest era, people and animals grew to unimaginable sizes. People in this age reached heights of six miles.

As the wheel of time mercilessly moves in a descending manner, the next division is also a time of happiness and joy. However, this duration of time is one hundred trillion sāgaropamas less than the earlier age. People also lose one palyopama year from their life expectancy and their height decreases to four miles.

The next cycle is also a time of great happiness. However, this duration, like the one before it, is one hundred trillion sāgaropamas less than before; people live one palyopama; the height of people in this age decreases to two miles.

The old adage “you can’t stop the hands of time” is true; as the cosmic time

cycle continues to descend into the next period, which lasts one hundred trillion sāgaropamas, people reach a height of under one mile and live for eighty-four lakh purvas. A lakh is a period of 100,000 years; 70,560 billion years equals a purva. Eighty-four lakh purvas, then, is a period of 70,560 quintillion years.4 Although the lifespans in this age are unthinkably long, they have decreased to a number which is at least measurable in a modern sense. Accordingly, there is still a great deal of happiness in this age; however, some sorrow has crept in.

The next age yields numbers that are a little closer to home; in fact, we are currently living in this time. In this period, set to last 21,000 years, people experience much misery and sorry with very little happiness. Immorality runs rampant and its toll can be measured in our height and lifespan—about six feet give or take and we reach a maximum age of about one hundred twenty years.

The next period will also last 21,000 years. It will be a time without any happiness at all and extreme misery. Life expectancies will max out at about twenty years and the height of people will only reach about two feet. Fortunately, though, when this period ends the half cycle will be complete; the cycle of time will then begin to ascend with brighter days ahead.

## A Biblical Connection?

I spent a lot of time writing, and you spent a lot of time reading, some fanciful tales of people who stood miles tall and lived quintillions of years. Why? We can't really expect to find truth in such obvious exaggerations, can we?

Though very hard to see at face value, the Jain giants and the extreme longevity has a parallel with the Abrahamic religions. The Pentateuch, also known as the Torah, which is made up of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, speaks of a time when there were giants on the earth. Moreover, in this epoch, humans had lifespans that reached nearly a millennium. Let's look at the ages the biblical patriarchs

reached as recounted in the fifth chapter of Genesis:

5 And all the days that Adam lived were nine hundred and thirty years: and he died… 8 And all the days of Seth were nine hundred and twelve years: and he died… 11 And all the days of Enos were nine hundred and five years: and he died… 14 And all the days of Cainan were nine hundred and ten years: and he died… 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died… 20 And all the days of Jared were nine hundred sixty and two years: and he died… 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him… 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died… 31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

God favored Noah, of course, and warned him of the impending global catastrophe that was coming to cleanse the earth of wickedness. Noah built a giant ark in which his family took refuge until the mighty floodwaters receded. The giant vessel also held seven pairs, male and female, of animals considered clean, and a male and female of each unclean animal so that the planet could be repopulated after the deluge. When Noah reached six hundred years of age, the Flood came and wiped out every living thing.

Noah lived another three hundred fifty years after the Great Flood. However, the Deluge was a turning point in human history—people would no longer have lives over nine hundred years. Noah's son Shem died at the age of six hundred—a sharp drop-off in life expectancy. The decline in human longevity accelerated; Arphaxad, Shem's son, died when he was four hundred thirty-eight. Arphaxad's grandson, Eber, lived to be four hundred sixty-four; however, Eber's son, Peleg, died when he was two hundred thirty-nine. Peleg's son, Reu, also lived to be two hundred thirty-nine. Reu's grandson, Nahor, "only" lived to be one hundred forty-eight. Terah, the son of Nahor, who lived in the ancient Sumerian city of Ur, lived to be two hundred five. Terah's son, Abram, who would later become Abraham—the

father of Judaism, Islam, and Christianity—lived to be one hundred seventy-five, while his son Isaac died when he was one hundred eighty years of age. Jacob, the son of Isaac, lived one hundred forty-seven years. Several generations later, Moses, the supposed author of the Pentateuch, died at the age of one hundred twenty. Today, we are living on borrowed time after reaching eighty years of age.

It seems that the Great Flood serves as a landmark, a turning point after which things on Earth would never be the same again. Since the first parents, Adam and Eve, were cast out of the paradisiacal Garden of Eden, sin and wickedness spread at an alarming rate—so much so, that the creator decided to decimate his own creation. After the Flood, something changed—perhaps the environmental conditions of the earth or something in the human genome—to a point that humans could no longer live to such extraordinarily great ages. Something (or someone) set a process of devolution into motion.

Jewish historian Flavius Josephus (37 CE–100 CE) said this about human longevity in his work Antiquities of the Jews:

Now when Noah had lived three hundred and fifty years after the flood, and all that time happily, he died: having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think, that what we have said of them is false; or make the shortness of our lives at present an argument that neither did they attain to so long a duration of life: for those ancients were beloved of God, and [lately] made by God himself: and because their food was then fitter for the prolongation of life, might well live so great a number of years. And besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries: which would not have afforded the time for foretelling [the periods of the stars] unless they had lived six hundred years; for the Great Year is completed in that interval. Now I have for witnesses, to what I have said, all those that have written Antiquities, both among the Greeks and Barbarians. For even Manetho, who wrote the Egyptian History; and Berossus, who collected the Chaldean Monuments; and Mochus, and Hestiæus, and, besides these, Hieronymus the Egyptian, and

those that composed the Phenician History, agree to what I here say. Hesiod also, and Hecatæus, and Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But, as to these matters, let everyone look upon them as he thinks fit.

If you think about it, it isn't hard to see a similarity between the descending cycle of the Jain wheel of time and the events leading up to the Great Flood. As the Jain cosmic wheel turned, sin, immorality, and sorrow brought an end to the giants who stood miles tall and lived for innumerable years. So too, most of the giants were destroyed in the Flood of Noah and humankind saw a steady decrease in life expectancies after the world was repopulated after the flood.

It isn't just in the Bible that one can find a connection between longevity and giants. In an earlier chapter, I compared Hesiod's Golden Age with the Hindu ages in the Krita Yuga, where humans live for centuries. Native American author and scholar Vine Deloria, Jr. said in his work Red Earth, White Lies: "Many times Indian elders have told me that in the old days people lived until they were two hundred years old and, while it sounds unlikely, there is no good reason to doubt them." Indeed.

Moving forward in this book, extreme longevity is an issue that will be revisited.

A statue of Rishabhanatha, the first Jain Tirthankara. Wikimedia Commons.

A statue of the giant Gilgamesh at the Louvre in Paris. Wikimedia Commons.

# 9

# It All Goes Back to Sumer

*The creation tales of Genesis are edited and abbreviated versions of much more detailed Mesopotamian texts, which were in turn versions of an original Sumerian text.*

—Zecharia Sitchin, Genesis Revisited

To this point in the book, I have covered myths and legends of giants from all over the globe, but sadly, I have barely scratched the surface. Hopefully, I have uncovered enough to show the role that giants played in our prehistory. Before concluding this part of the book, I wanted to look at where it all might have started: Sumer.

When we think of Sumer, the first Mesopotamian urban center that dates back more than 5,000 years, we think of "firsts." Among the firsts (or so we think—perhaps many of the firsts were fully established further back in time in a hitherto undiscovered civilization) from ancient Sumer are: the first system of writing; the first schools; the first law code; Eridu, a Sumerian city, is arguably the oldest in the world; the Sumerians were the first to use a sexagesimal (sixty-base) system which is still used today for the measurement of time and degrees in a circle; the Sumerians may have been the first brewers of beer—they even had a beer goddess named Ninkasi; the wheel was first used in ancient Mesopotamia; sales records and the prices of goods were first logged in Sumer. These are but a few of the Sumerian firsts.

With all the firsts that came from Sumer, it should not be a surprise that we can also trace legends of giants to Sumer. According to some, these giants

might even be the progenitors of humankind.

## The Anunnaki

*When civilization began, the gods who were worshipped—the focus of the act of being "religious"—were none other than the Anunnaki/Nefilim, who were the source of all manner of knowledge, alias science, on Earth.*

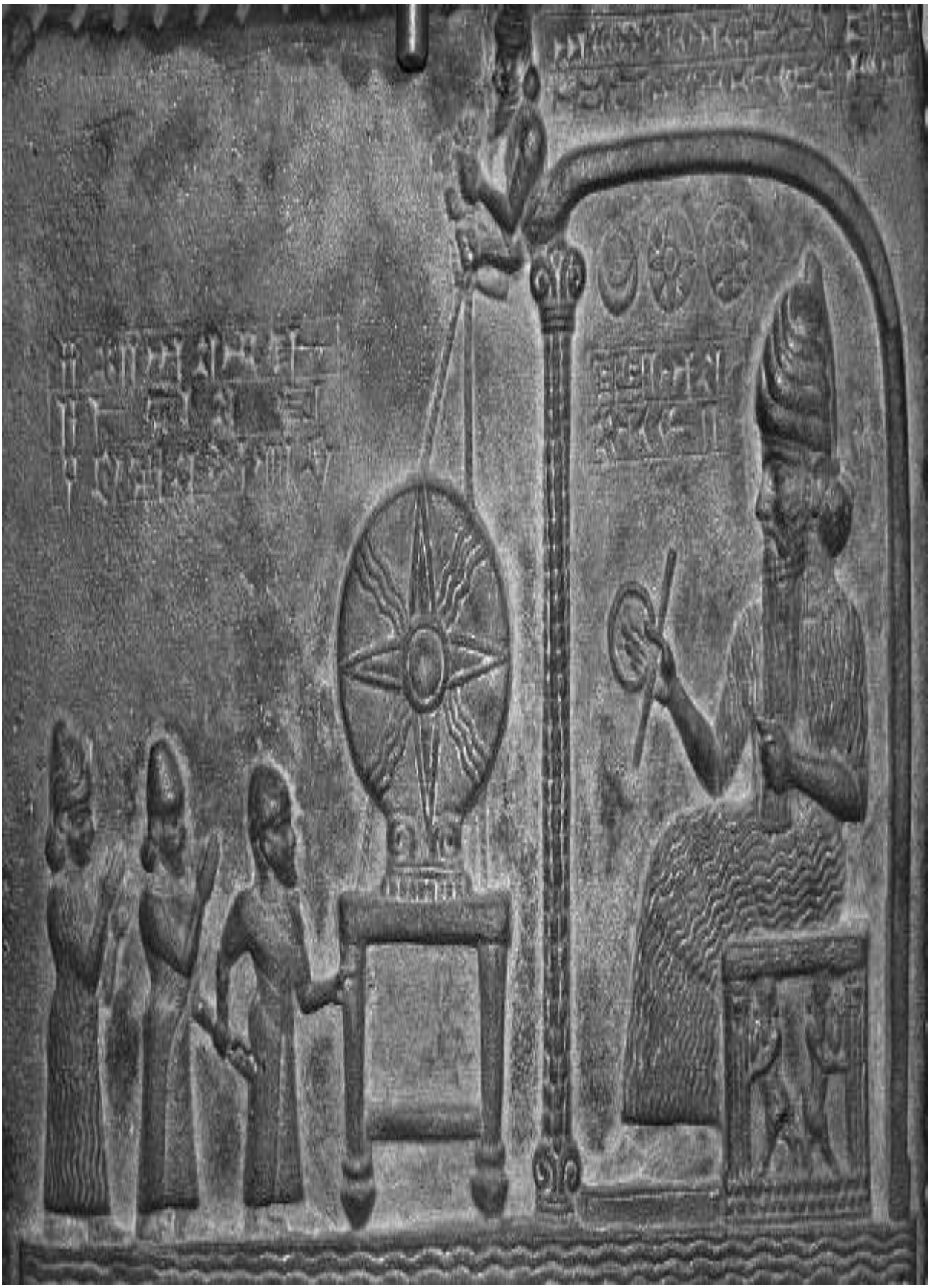
—Zecharia Sitchin, Genesis Revisited

The Anunnaki were a group of large-statured Sumerian deities. The word Anunnaki is derived from the name An, the Sumerian sky god. Some believe that Anunnaki loosely translates to "those who came down." For better or worse, all things Anunnaki are inextricably linked to the Ancient Astronaut Theory pioneer Zecharia Sitchin (1920–2010). Sitchin, who studied economics and received a degree from the University of London, was a self-styled expert in ancient Semitic and European languages. Having taught himself to read Sumerian cuneiform script, Sitchin learned shocking truths about the origins of humankind in these ancient texts. Sitchin went on to publish his findings in a series of books known as The Earth Chronicles. His ground-breaking first book in the series, The Twelfth Planet, was published in 1976, and only Erich von Däniken's Chariots of the Gods has had the amount of influence as Sitchin's work among the alternative research community. Though others came before Sitchen and von Däniken and wrote of prehistoric alien visitors to our planet, these two authors essentially built the foundation for today's Ancient Astronaut Theory as popularized by History's Ancient Aliens television series.

Interestingly, both authors started down the path to becoming the godfathers of the Ancient Astronaut Theory as young men studying the Bible in school. Erich von Däniken's questions arose as a boy attending Catholic school in Switzerland. Russian-born Zecharia Sitchin grew up in Palestine and as a

young man studied the writings of the Old Testament in the Hebrew language. Both men had questions that their teachers either could not or would not answer, and that set them both on their revolutionary paths. As far as Sitchin goes, his first question was in the interpretation of a word in the enigmatic verse, Genesis 6:4.1 The rest, as they say, is history.

At the risk of turning this chapter into a treatise on Zecharia Sitchin, allow me to summarize a few of the key points of his theories for those who may be unfamiliar: 1) Earth was visited about 450,000 years ago by an alien race in search of gold; 2) Gold was needed to repair the atmosphere on their home planet; 3) Their home planet, named Nibiru, lies beyond Neptune and has an elliptical orbit causing it to cross the sun every 3,600 years; 4) The Anunnaki, as they came to be called, established mining operations on earth; Mars served as a transfer station for raw materials; 5) Eventually the Anunnaki miners mutinied, forcing the need for slaves to lighten their workload; 6) The slaves were humans, created by the Anunnaki as a subservient race; 7) The Anunnaki combined their own DNA with that of an ancient hominid and through a process of refining, they created modern humans to serve them; 8) The gods of ancient mythologies were real—they were the Anunnaki.



Note the size of the Sumerian god compared to his subjects on this tablet.

Many readers will think the preceding paragraph sounds like pure science fiction, and this is a valid criticism. While my summary is a bit oversimplified and I left out other important aspects of his work, I believe Sitchin crowbarred some of his own biases and beliefs into his translations of the cuneiform scripts. To add to his folly, he used 1970s-era technology in his translations.

Nowadays, there are a lot more people able to decipher Sumerian cuneiform than when Sitchin began his Earth Chronicles series. As such, Sitchin's claims are universally disputed and even mocked by scholars. Admittedly, academics poking fun at Sitchin means little to me—after all, this very book would provide a good laugh to most of them should they choose to read it. That said, it is one thing to be ridiculed for your ideas being outside the mainstream; it is another to be criticized for your interpretations of ancient writings being incorrect. Sitchin's work meets both criteria. Despite all this, I have a soft spot for the man, and he is one of my favorite authors. I believe, too, that he may have stumbled upon some pieces of truth in spite of himself and his inherent biases.

In my personal view, Sitchin's biggest and best contribution to the Ancient Astronaut Theory was in hammering home the point that the Bible is incomplete; he called it a condensed version of earlier Mesopotamian texts. Writings such as the creation account and the Great Flood myth most assuredly originated in Sumer, and as sacrilegious as this may sound to Bible literalists, this is a point where modern scholars and Sitchin agree.

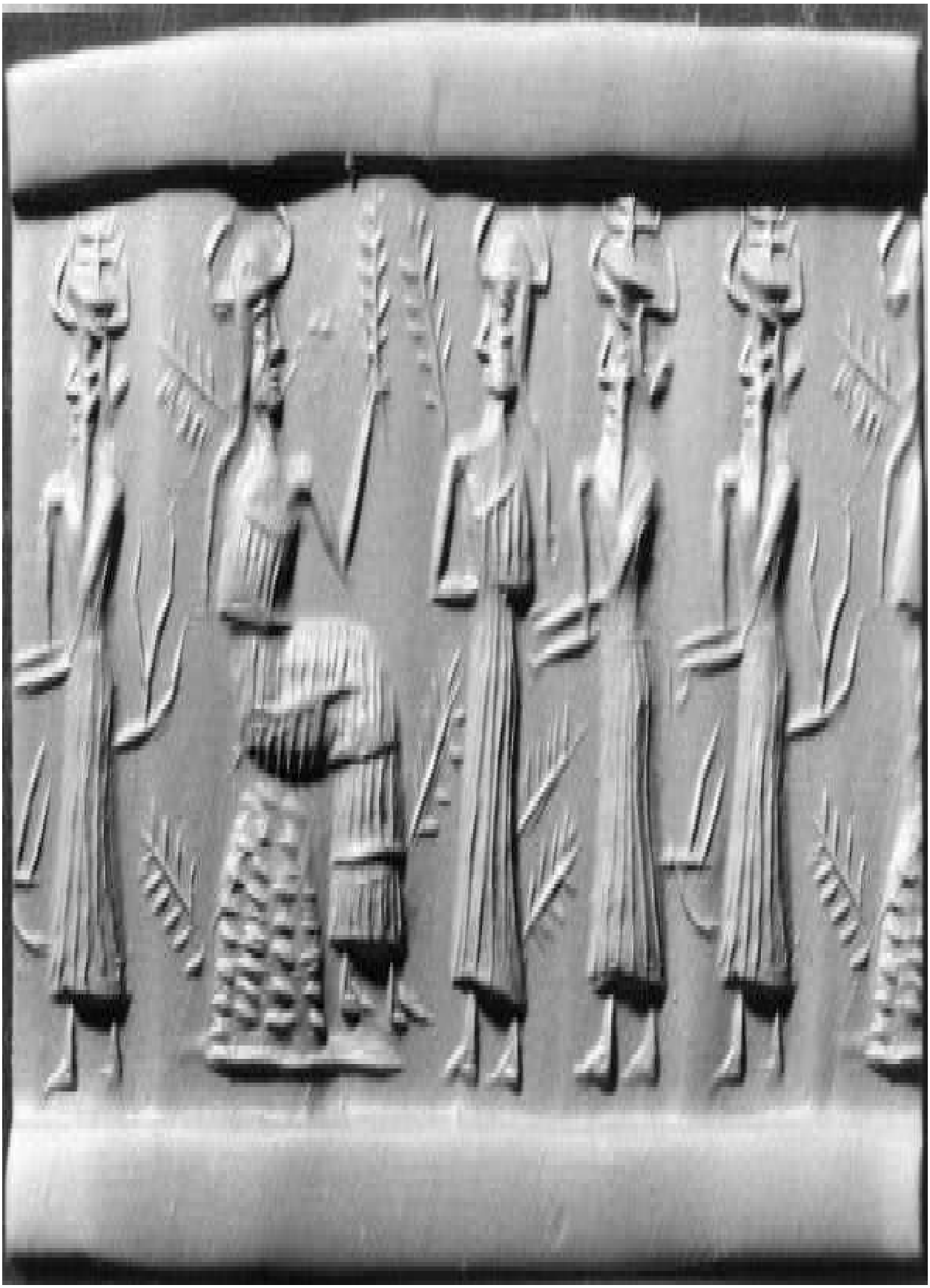
A bronze head depicting Sargon of Akkad. Some scholars believe the legendary Nimrod was actually Sargon of Akkad.

If the Bible is an abbreviated version of the Mesopotamian originals as Sitchin claims, there are some confusing things that begin to make sense—namely, the very nature of the god of the Old Testament. Let's face it, even if you are a firm Bible-believing Christian, you cannot deny that the god of the Old Testament acts completely unhinged at times. He created Adam and Eve and set temptation right in front of them knowing they would fail. Today, you and I are victims of their transgression because they introduced sin into the world. Everything from wars to pestilence; poverty to the frailty that comes with ageing; natural disasters to accidental job-related deaths are the result of Adam and Eve's transgression.

The unfairness goes further: knowing well in advance that the pinnacle of his creation, humankind, was flawed to begin with, he wiped out the entire human race—except for one man and his family—with a global flood; he has gone on many murderous rampages after becoming angry with his people; he discriminates against entire groups of people and condones slavery; he demands the death penalty for the slightest infraction of his commandments, while allowing King David to sit on the throne after committing adultery and, arguably, murder; in perhaps the worst display of his homicidal tendencies, after unleashing a series of nine devastating plagues upon the people of Egypt, he had his angel commit mass infanticide and kill every firstborn Egyptian male child. Think about that for a moment—every firstborn male child in the nation died because the Hebrew god was displeased with their leader. Most of these were innocent families who had nothing to do with the enslavement of the Israelites. But that wasn't enough—Moses commanded the Israelites to "ask" the Egyptians for gold, silver, and clothing on their way out, and went on to brag about their plunder! The list could continue for pages—these are just a few quick examples that stand out in my mind.

If the Bible is a condensed version of earlier texts, the god of the Old Testament surely owes his irrational qualities to the Sumerian pantheon. The

Sumerian gods, and the same can be said for the pantheons of other cultures such as the Greeks, were very human-like. They ate and drank to excess; they engaged in lewd sexual behavior with one another and with humans; they were fickle and hard to please; the gods were quick to anger, and humans were always in danger of their wrath. The Hebrew god does not drink and party or fancy good-looking human women, but he is jealous and quick to anger and suffers from murderous fits of rage.



This Mesopotamian cylinder seal shows a large-statured ruler surrounded by his subjects.

The Hebrew religion was unique in that it was the first monotheistic religion. However, Sitchin brings up an interesting possibility in his writings: What if the Hebrew god was really one of the Anunnaki—a space traveler on a strange planet ruling over his allotted land and people? Taking things a step further, what if Yahweh—the Hebrew god—was nothing more than a composite of two Anunnaki brothers, Enlil and Enki? Enlil was the cruel authoritarian and Enki was the loving father-like figure. Would this explain some of the contradictions in the biblical texts and explain the unreasonable behavior of Yahweh? Perhaps. It is at least worthy of consideration.

## Sumerian Influence

From a mere cursory reading of the Book of Genesis, it is easy to see the influence of Sumer. Most notably, in my view, is when God speaks to Abram (who would later become Abraham, the father of Judaism, Islam, and Christianity) and tells him to leave his father's house and leave his country.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

—Genesis 12:1–4 (King James Version)

Haran, where Abram was living before God called him, is in modern-day Turkey. In ancient times, Haran was a religious center for the Sabeans—a mysterious sect of star-worshiping astronomers. According to various traditions, Abram was a pagan star worshiper before God called him. Terah, his father, was a high priest—some say of the Babylonian god Marduk. At any rate, Abram's roots lie in Ur, an ancient Sumerian city renowned for its astrologers:

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 32 And the days of Terah were two hundred and five years: and Terah died in Haran.

—Genesis 11:31–32 (King James Version)

## Gods, Demigods, & Giants

Having taken a detour through ancient Sumer and into the ideology of Zecharia Sitchin, it is time to circle back to the subject of giants. Hopefully, the diversion will have supplied some context for what lies ahead.

The fact that demigods are often depicted as giants crosses cultural lines; we have examined many of those legends in earlier chapters. Mesopotamian myths feature demigods of extraordinary size as well. Gilgamesh was two thirds divine and the hero of the Akkadian Epic of Gilgamesh. The epic, coincidentally, has a flood myth complete with a Noah archetype—Utnapishtim. In the text, Gilgamesh is described as being eleven cubits, or sixteen and a half feet, in height. He befriended a hairy wildman who lived in the forest, Enkidu, who was also a giant. Together the pair went on a series of adventures. During their travels, the two friends slew a giant—of much larger stature than themselves—named Humbaba who guarded the legendary cedar

forest in present-day Lebanon.

The two-thirds divine Gilgamesh stood at over sixteen feet in height.

The epithet of the Sumerian goddess Ba'u, the wife of Ninurta, means "Big One" according to Zecharia Sitchin.2 Also according to Sitchin, Adapa, the first of the legendary Seven Sages of Mesopotamia, or Apkallu, may have been of Cro-Magnon stock. Adapa was the offspring of the god Enki and was described as being "tall and big of size."3 It is worth pointing out that Cro-Magnons (now called European early modern humans, or EEMH) were about five inches taller than average Europeans and also had larger frames, along with brains that were about two hundred cubic centimeters larger.

There are some who believe—and Zecharia Sitchin seemed to fall into this camp—that the biblical patriarchs were Anunnaki. These extraterrestrials were the demigods of global myth and legend, and they were also antediluvian patriarchs in the Bible. This would explain their nine-hundred-year lifespans and their suspected height. Recall from earlier, Annius of Vitterbo wrote that Noah was a giant and European royalty descended through his lineage. Many European royals were exceedingly tall, a few of whom we discussed earlier.

In the Book of Noah, a non-extant pseudepigraphal work quoted in both the Book of Jubilees and the Book of Enoch, Noah's father Lamech suspected that his son was fathered by the Watchers rather than him.

5 And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. 6 And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. 7 And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.'4

I do not want to get too deep into the Book of Noah or other pseudepigraphal writings, so, spoiler alert: Noah was not the offspring of the angels. However, it is interesting that his father suspected otherwise, thinking Noah was fathered by angels. Even without the benefit of demigod or extraterrestrial status, recall that many Young Earth Creationists attribute giant status to Noah and the biblical patriarchs. When you boil it all down, it seems plausible, at least, that select pre-Flood people in the Bible were much different than we are today.

## Linguistic Connections to Sumer

According to Zecharia Sitchin, if his understanding and interpretations of ancient languages can be believed, the giants in the Bible can be traced to Sumer linguistically. One of the examples is in the Anakim, a race of giants often mentioned in the Bible. The word Anakim, according to Sitchin, has Sumerian roots; it is derived from the word Anunnaki.5

If the word Anakim is of Sumerian origin, as Sitchin claims, then the Bible mentions an Anunnaki descendent by name in Joshua 14:15: “And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakims. And the land had rest from war.” (King James Version)

Was King Naram-Sin of Akkad a giant? Note the size of those around him on this stela.

This terracotta plaque is a depiction of the giant Humbaba from the Louvre Museum in Paris.

Was Arba of the line of the Anunnki? Was Arba a demigod? If he were considered great among the Anakim—a race of giants—this certainly stands to reason.

In his work, Sitchin also connected the Philistine champion Goliath to Sumer. According to Sitchin, Goliath, or Golyat in the Hebrew language, is derived from a Sumerian word, Gal. Gal means large, big, or giant.6

## Ullikummi

“It all goes back to Sumer.” This adage and the title of this chapter has a ring of truth that is hard to ignore. This chapter opened with a discussion of Sumerian firsts; and it will end with the story of the giant Ullikummi, in which a connection to the Greek gods is easy to see.

The story of the stone giant Ullikummi is a Hurrian myth as told in the Hittite “Song of Ullikummi.” The Hurrians might be better recognized to some by their biblical names—the Hivites and the Horites. The Hurrians were an Indo-European speaking people who occupied much of Asia Minor and northern Mesopotamia during the Bronze Age. The Sumerians living in northern Mesopotamia were displaced by the Hurrians. As we have seen throughout history, newcomers often adopt many of the customs of their predecessors; the Hurrians did this as well. The Hurrians were eventually assimilated into other cultures, chief among them been the Hittites. In the Hurrian and Hittite pantheons, Sumerian gods were ever present and played prominent roles.

The Ullikummi story begins with Kumarbi, the chief god of the Hurrians, seeking to defeat his son Teshub, the storm god. But before getting too far along, a little background is in order. The Hurrian gods, many of whom are repackaged Sumerian gods, made up quite a dysfunctional family. The god Anu—from which the Anunnaki take their name—overthrew his father Alalush, the king of heaven. What goes around comes around, and Anu’s son Kumarbi revolted and overthrew him. In perhaps the weirdest rebellion I can think of, Kumarbi used his mouth to castrate his father and then swallowed his father’s genitals. (It seems like some snarky commentary is in order, but I’m going to pass.) This unusual, deranged act proved to be costly; Kumarbi became pregnant with the one who would become his own usurper. The storm god Teshub was born of Anu’s severed genitals, and he used Kumarbi’s penis as a birth canal! Ouch! You see, when they say Karma is a bitch, they’re not kidding. Teshub went on to overthrow his father and he assumed supremacy as the ruler of the heavens; but, not without a fight.

In the tale, Kumarbi comes up with a plan to defeat Teshub. And again, Kumarbi gets weird. He copulates with a large rock cliff and thereby fathers a

genderless, deaf, and blind stone giant named Ullikummi. After birth, Ullikummi is taken to the underworld where he is affixed to an Atlas-like giant named Ubelluri whose job is to uphold the heavens and Earth. Ullikummi quickly grows; within fifteen days the ocean reaches his waist and his head touches the heavens. The goddess Ishtar tries to seduce the mighty stone giant to no avail. Several other gods attack Ullikummi but they are defeated. Teshub then petitions the god Ea (Enki) for help. Ea agrees to help Teshub and goes to the underworld where he cuts off Ullikumi's feet, thus freeing him from Ubelluri.

It is unclear how the story ends; unfortunately, the ancient fragments the tale was written on have been lost. However, it is not a big leap to assume that Ullikummi was defeated and it seems certain that Teshub was the victor in the battle to replace his father.

It is easy to see parallels to Greek mythology in this story. Ishtar represents the Greek goddess Aphrodite here. Zeus and Teshub are almost interchangeable mythological characters. Of course, the family drama and infighting were a common theme among the Greek tales. Also, in this story there are some Sumerian gods present, such as Enki, absorbed into the Hurrian pantheon from the very people they displaced. And, really, if we could spend the time here, it would be easy to show how the Sumerian gods were the model for the ancient Greek pantheon. It all goes back to Sumer.

The Hero Twins attack a macaw perched atop a tree with a blowgun.

Agua
Agua

An illustration from the Codex Vaticanus showing a giant.

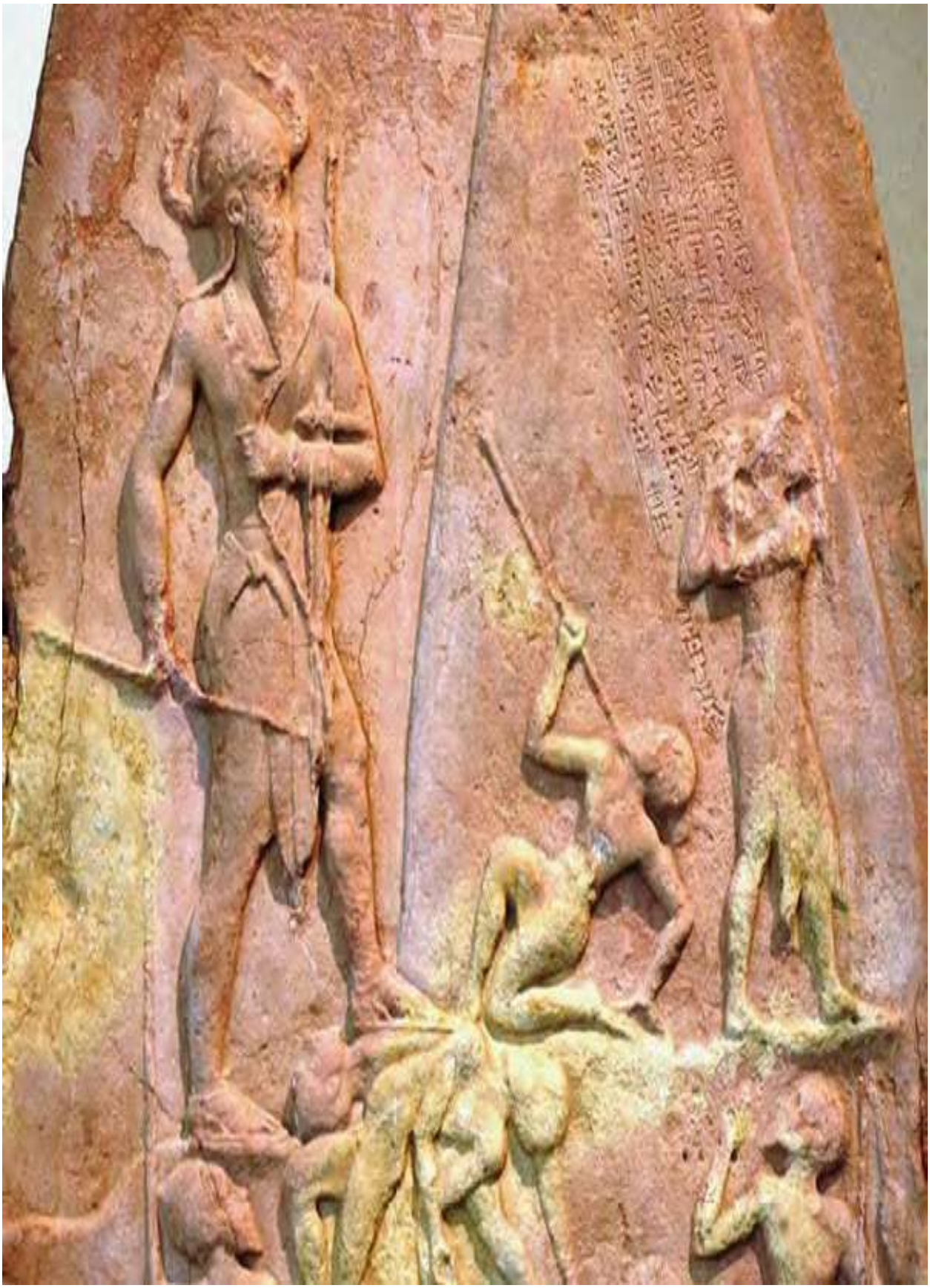
Tollan
Tulan

In this illustration from the Codex Vaticanus, people team up to subdue a giant.

PLEASE
NO
CLIMBING
ON THE
ROCK

The author at Judaculla Rock in Jackson County, North Carolina.

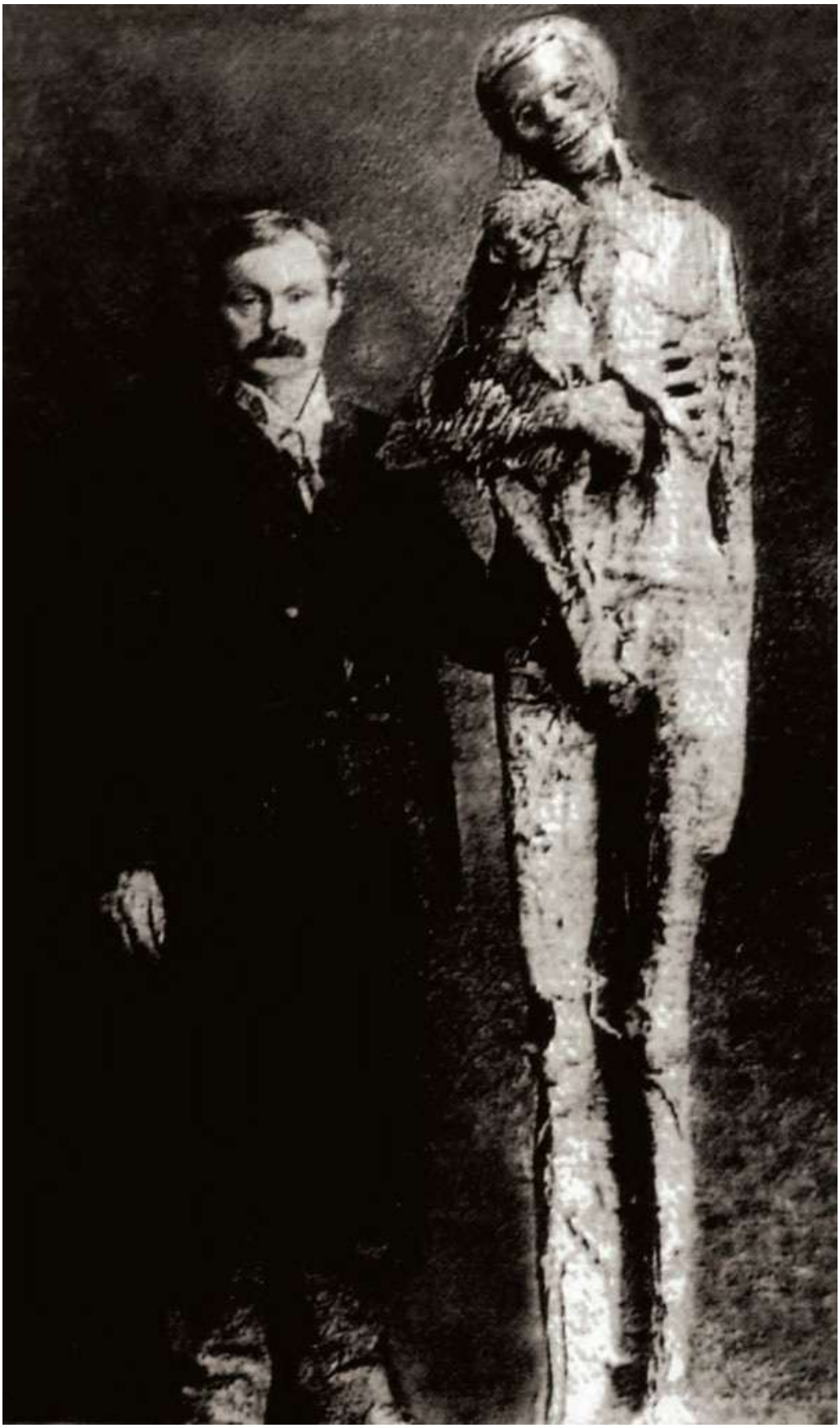
The author standing atop Guadalupe Peak, the highest point in Texas, where the legend of Big Owl unfolded long ago.



Was King Naram-Sin of Akkad a giant? Note the size of those around him on this stela.

An oil painting by Jacob Jordaens titled Fall of the Titans.

An Englishman stands between two modern giants at a fair in India, circa 1910.

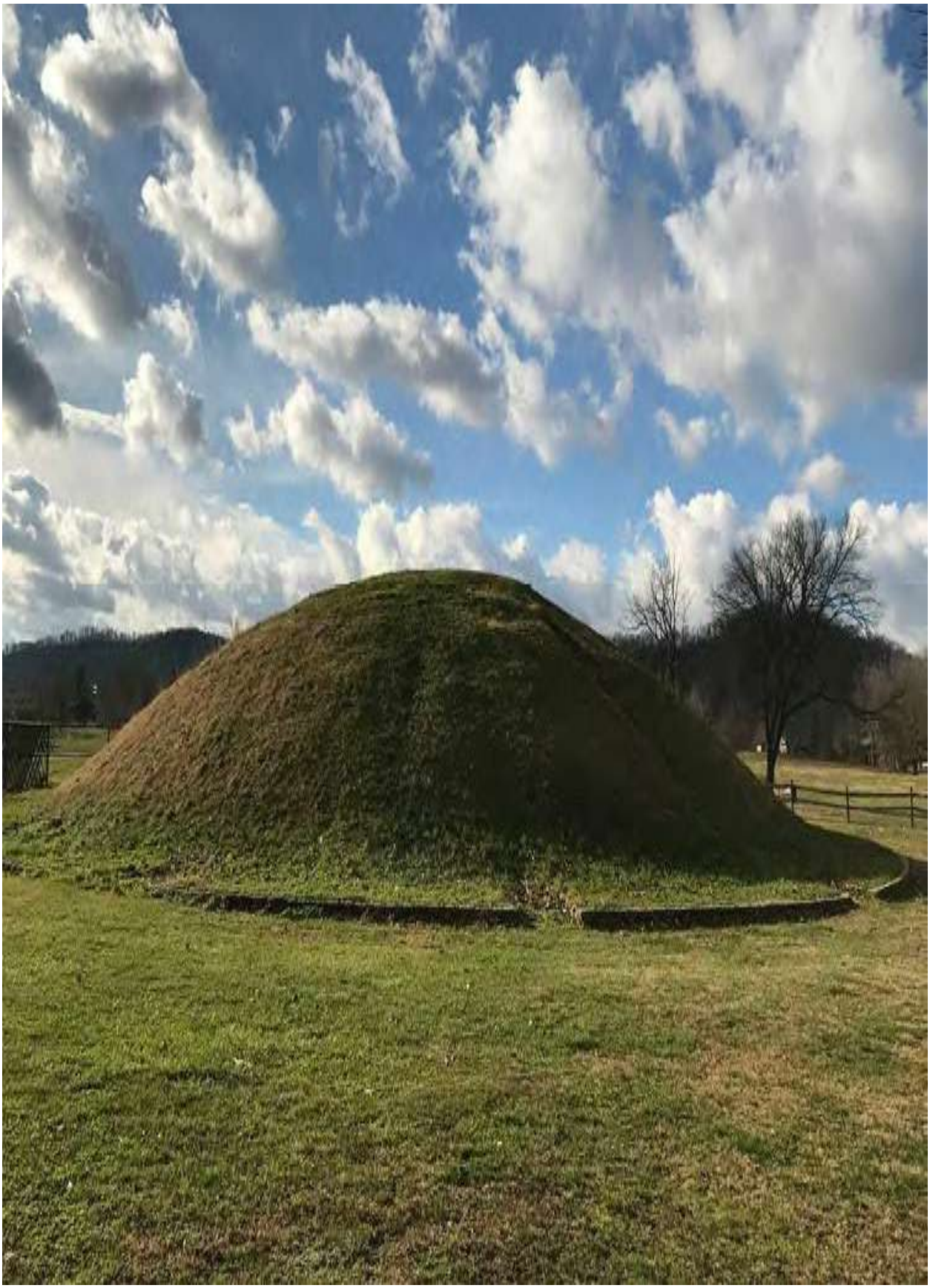


A photo from 1895 of a very tall mummified woman with her mummified child which was found near Bridalveil Falls in Yosemite, California.

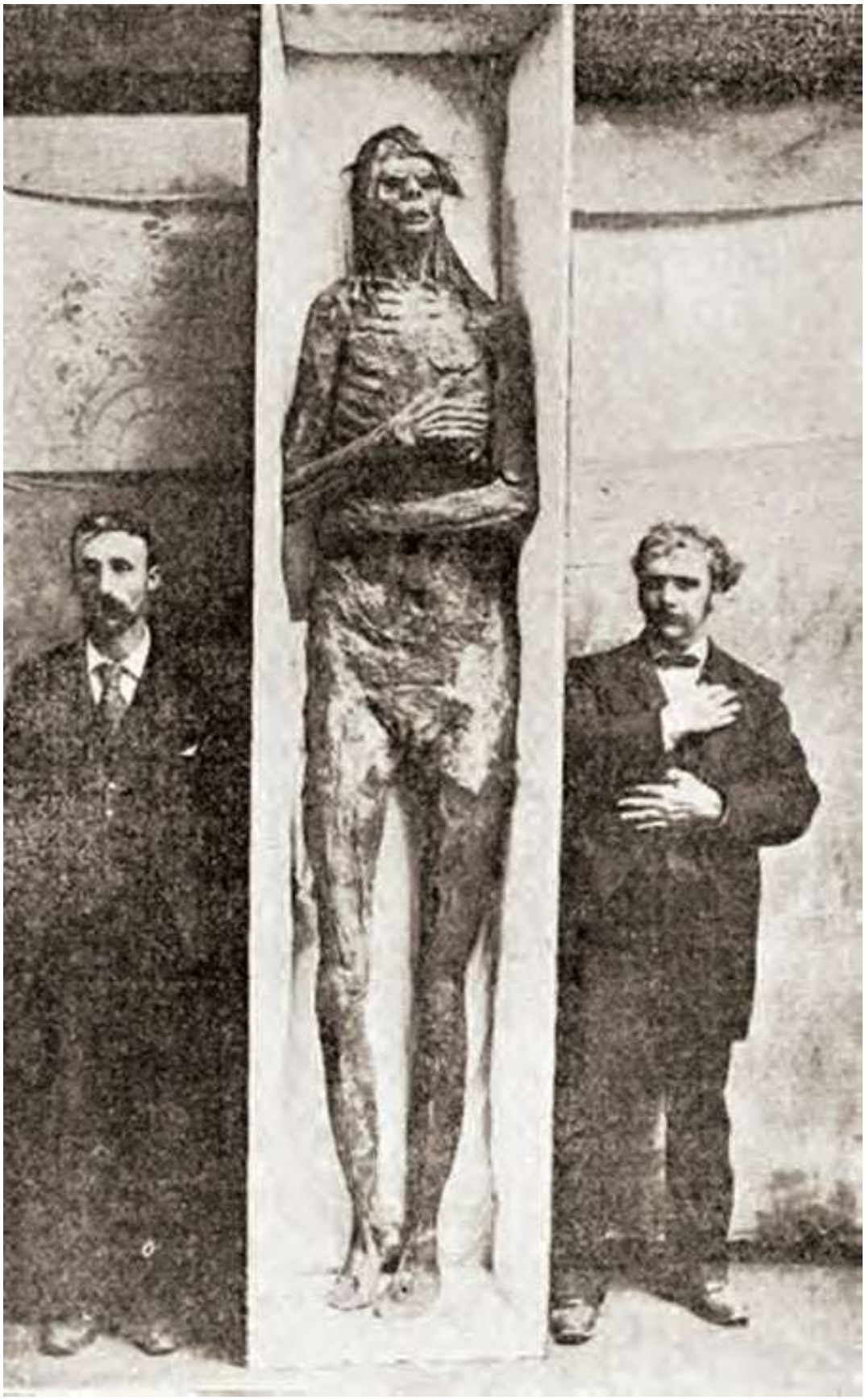
A rare old photo of an elongated skull (of a giant?) discovered circa 1920 at Copper Island Mound in the the northern part of the Keweenaw Peninsula projecting northeastward into Lake Superior at the western end of the Upper Peninsula of Michigan.

A skull from an Adena mound.

A cast of the Kennewick Man skull on display at the Natural History Museum in Karlsruhe, Germany. Wikimedia Commons.



The Dunbar Mound in Institute, West Virginia in the Shawnee Regional Park.



A mumified giant allegedly found in a cave by prospectors displayed in San Diego circa 1895. The mummy was at least eight feet and four inches in height. In 1908 it was acquired by the Smithsonian Institution which then declared it a fake. Its whereabouts today are unknown.

# Part Two:

# Encounters

DE SOTO UNTIL DEATH
LUIS DE MOSCOSO TO TEXAS
LUIS DE MOSCOSO TO MEXICO
Chiscas
Chiaha
Coste
Joara
Guaquili
Tali
N. CAROLINA
Chalaque
Coligua
ARKANSAS
Tula
Cayas
Pacaha
Casqui
Quizquiz
TENNESSEE
Tasqui
Ilapi
Coosa
Cofitachequi
Quipana
Ulibahali
Itaba
Hymahi
Utiangüe
Aminoya
Tuasi
Chaguate
Ocute
S. CAROLINA
Aguacay
Guachoya
Apafalaya
TEXAS
Amaye
Chicaza
Talisi
Naguatex
Controlled by
Quigualtam
Ichisi
Nondaco
Toa
Aays
Socatino
Mabila
Atahachi
MISSISSIPPI
ALABAMA
GEORGIA
Capachequi
Controlled by
unnamed chiefdom
Guasco
Napituca
Apalachee
Anhayca
Aguacaleyquen
LOUISIANA
River of
Daycao?
Utinamocharra
Achuse
Malapaz
SITE OF
ARTIFACTS
Potano
Itaraholata
Ocale
Gulf of
Mexico
N
Urriparacoxi
Mocozo
Uzita
FLORIDA
The Hernando De Soto
Expedition, 1539-1543
SOURCE: Charles Hudson, 1996

# 10

# The Conquistadors Meet the Sons of Anak

*It cannot be denied that there have been giants in this country. I can affirm this as an eyewitness, for I have met men of monstrous stature here. I believe that there are many in Mexico who will remember, as I do, a giant Indian who appeared in a procession of the feast of Corpus Christi. He appeared dressed in yellow silk and a halberd at his shoulder and a helmet on his head. And he was all of three feet taller than the others.*

—Diego Durán

When the Spanish explorers landed on the shores of the New World, they hoped to find immeasurable riches and vast amounts of gold. What they didn't expect, however, was to meet the real-life "sons of Anak" from Numbers 13:33: "And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." (King James Version)

There are many accounts in which European explorers came face-to-face with men of enormous stature in the New World, especially among those who held leadership positions. The Spanish, in particular, met many natives of enormous stature and recorded the encounters in their writings.

## Hernando de Soto

Hernando de Soto (circa 1500–1542) is best known for being the first European to cross the Mississippi River. In fact, de Soto died of a fever in a village on the banks of the Mississippi. There is some debate as to whether he died in present-day Arkansas or Louisiana. If you are a fan of the 1990s sitcom Seinfeld, then you may recall that de Soto was George Costanza's favorite explorer, much to Jerry's chagrin.

Hernando de Soto entered the New World as a young man via Panama which was under the control of the Spanish Crown. De Soto served under Francisco Hernandez de Cordoba in 1524 during the conquest of Nicaragua. Later, he became a captain under Francisco Pizarro as the conquistadors brought the once-mighty Inca Empire to its knees in their quest for riches and power. After the Inca were defeated and the whole of Peru was under Spanish control, de Soto served as a lieutenant governor in Cusco—the former capital of the Inca Empire. De Soto returned to Spain in 1536; he came home a wealthy man with his spoils from the conquest.

De Soto returned to the New World as the governor of Cuba and was expected to establish colonies on the North American mainland. In May 1539, de Soto, accompanied by a force of over six hundred men, landed on the shores of present-day Florida.

## De Soto's Expedition

Hernando de Soto and his party left Havana and set sail for the Gulf of Mexico, and they landed in present-day Port Charlotte, Florida. Shortly after landing in Florida, de Soto and his men encountered extremely tall natives who stood a foot taller than de Soto's men. The cacique of Ocala, much like many Indian rulers, was of enormous stature and described as "an Indian of enormous size and amazing strength."

Having no interpreter to communicate with the natives, de Soto sent two

parties out to capture natives to serve in this role. One of the groups came upon a white man—half-naked and covered in tattoos—who had been living among the Indians for twelve years. His name was Inan Ortiz, and the natives captured him long ago. Ortiz was fortunate; the other members of his party were killed, but his life was spared when the chief's daughter intervened on his behalf—the first Pocahontas story.1 Ortiz joined de Soto's expedition and headed north.

The de Soto expedition moved through Georgia, the Carolinas, and into Tennessee. From there, they turned south and dropped back into Georgia and headed in a southwesterly direction into Alabama. It was in present-day Alabama that de Soto and his men met a true "son of Anak."

According to the account of the Spanish chronicler Garcilasso de la Vega, de Soto tarried in the town of Talisse for a week and a half during which time a powerful chief, Tuscaloosa, sent an ambassador to meet with him. The ambassador was Tuscaloosa's own son—about eighteen years of age—who stood taller, much taller, than any of de Soto's men or the Indians who were with the force. Garcilasso de la Vega said in his work The Florida of the Inca: "In the meantime the son of Tuscaluca visited him. He was a young man, about eighteen years of age, but so tall that he exceeded in height, by nearly half of his body, all the Spaniards and all the Indians in the army."

Hernando de Soto led an ill-fated expedition into the New World and died on the banks of the Mississippi River.

De Soto wished to meet with Tuscaloosa, and so the chief's son took the explorers to him. Tuscaloosa was waiting in a village which bore his name. Garcilasso de la Vega wrote:

Tuscaluca was forty years of age or thereabouts, and two feet higher than those who accompanied him, so that he appeared a giant. His face, his shoulders, and the rest of his body corresponded with his height, and he was large in proportion; a handsome man, of proud and noble men; the best formed and greatest that they had yet seen in Florida.

Gonzalo Silvestre, one of de Soto's captains, described Tuscaloosa in this way in his book Hernando de Soto: "The chief was a true son of Anak, standing a head and shoulders height above his men."

De Soto and his men stayed in the village of Tuscaloosa for two days before they left. Seeking supplies for his army, de Soto set out for Mabila, another of Chief Tuscaloosa's towns, where the chief assured him provisions would be waiting. The massive Indian leader accompanied de Soto and the party and rode on a large pack horse; the army's riding horses were too small to accommodate his weight. Silvestre said the following:

Soto, who when he wished to honour a great chief always had a quiet horse prepared for him to ride, was sadly put to it by the chief's stature and his bulk. No horse in all his army could carry him, and when at last a sturdy baggage animal was found to bear his weight, the Indian's feet were almost

on the ground.

Hernando de Soto and his men landing on the shores of Florida.

As things turned out, Tuscaloosa led de Soto and his army into a trap. Mabila was the most heavily fortified town the Spanish had yet encountered. One of de Soto's scouts saw that there were no women or children in the streets. A fight broke out and many Indians emerged from hiding and loosed their arrows at de Soto's force. De Soto and his men fled the town but regrouped for an attack. A fierce battle ensued in which the expedition force was victorious, and they burned Mabila to the ground.

According to the account of the "Gentleman of Elvas," 2,500 Indians were slain in the Battle of Mabila and two hundred of the conquistadors fell. Additionally, the Spanish lost four hundred of their hogs in the battle and one hundred fifty men were wounded.

After regrouping from the battle at Mabila, de Soto continued his expedition. The force moved in a northwesterly direction marching through Mississippi and into Arkansas before turning south. De Soto fell ill and died in a village on the banks of the Mississippi. In his will, he appointed Luis de Moscoso Alvarado to lead the expedition after his death. Moscoso and his men ventured as far west as Texas before retracing their steps to the site of de Soto's death. From there, they began a lengthy return to Spain by building rafts and floating down the Mississippi River and into the Gulf of Mexico. Those who survived the trip eventually reached Mexico and then returned to Spain where the expedition was viewed as an abject failure.

## Cabeza de Vaca

Álvar Núñez Cabeza de Vaca (1490–1559) set foot on the North American mainland well before the expedition of Hernando de Soto. Cabeza de Vaca was one of only four men who survived the ill-fated Pánfilo de Narváez expedition that began in 1527.

The Narváez expedition was doomed from the beginning; two ships were lost in a hurricane before even reaching Florida. The expedition force landed near present-day Sarasota Bay and suffered through sickness and disease, impoverishment, and Indian attacks as they set about exploring and searching for gold. With the number of men down to two hundred forty-two, after beginning with a force of about six hundred, expedition leadership decided to construct rafts and sail to Mexico. Only eighty men survived the raft trip; however, they did not reach Mexico, they landed on Galveston Island off the coast of modern-day Texas. The natives enslaved the survivors, and most died from the harsh conditions.

Cabeza de Vaca, Alonso del Castillo Maldonado, Andrés Dorantes de Carranzo and his slave Esteban, escaped captivity and wandered the Southwest for years before finally reaching Mexico City. Upon Cabeza de Vaca's return to Spain, he published La Relación, a book recounting his experiences in the New World. He said this about the natives in Florida: "All the many Indians from Florida we saw were archers, and, being very tall and naked, at a distance they appear giants. Those people are wonderfully built, very gaunt and of great strength and agility. Their bows are as thick as an arm, from eleven to twelve spans long, shooting an arrow at two hundred paces with unerring aim."

Speaking of the natives who inhabited the Texas Gulf Coast, Cabeza de Vaca said the following: "Half an hour after a hundred Indian archers joined them, and our fright was such that, whether tall or little, it made them appear giants to us."

PANFILO DE NARVAEZ

Panfilo de Narváez led a doomed expedition to the New World in 1527. Only Cabeza de Vaca and three other men survived.

Obviously, these statements from Cabeza de Vaca in no way prove that there were giants in North America when the Spanish arrived. However, the narrative is consistent with what other explorers, such as Hernando de Soto experienced. Moreover, in the case of the large people on the gulf coast of Texas, the Karankawas were well-known for their height. At one time, many believed that they were descended from a race of giants.

**Vázquez de Coronado**

Francisco Vázquez de Coronado y Luján (1510–1554) led an expedition from Mexico through parts of the American Southwest and into Kansas. Vázquez de Coronado and his men were the first Europeans to see the Grand Canyon and the Colorado River. The expedition began in 1540 and ended—a failure—in 1542.

Like any number of other conquistadors, the allure of riches drew Coronado to the New World. Upon learning of a city of gold inhabited by the Zuni tribe—from a friar named Marcos de Niza—Coronado organized an expedition to find the golden metropolis. The city, or cities, were called the Cities of Cíbola, more commonly referred to as the Seven Cities of Gold.

As fate would have it, there was no city of gold; at least, if one did exist, Coronado did not find it. He did do battle with the Zunis in what came to be known as the "Conquest of Cíbola," but the spoils from the battle left much to be desired.

Of interest to readers of this book, is that one of Coronado's leaders on the expedition, Captain Melchior Diaz, encountered a village inhabited by giants. While searching for the coast, Diaz and his guides came upon a settlement where people of extraordinarily large physical stature lived. In The Journey of Coronado, composed from the writings of Coronado and his captains, the village is described in this manner:

After going about 150 leagues, they came to a province of exceedingly tall and strong men—like giants. They are naked and live in large straw cabins built underground like smoke houses, with only the straw roof above ground. They enter these at one end and come out at the other. More than a hundred persons, old and young, sleep in one cabin. When they carry anything, they can take a load of more than three or four hundred weight on their heads. Once when our men wished to fetch a log for the fire, and six men were unable to carry it, one of these Indians is reported to have come and raised it

in his arms, put it on his head alone, and carried it very easily.

Of course, a naysayer or a skeptic could easily claim that this passage proves nothing at all—and maybe they are right. However, it does continue to show a pattern of encounters with people of enormous stature in the New World.

## Other Spanish Explorers

Pedro de Salazar was probably the first Spanish explorer to reach the coastal areas of the present-day Carolinas and Georgia. Little is known about Captain Salazar, but what is known is that he conducted extensive slave raids in the New World—he brutally kidnapped natives and forced them into a harsh life of servitude. Sometime between 1514 and 1516—the exact date is not known—Salazar landed on the "Island of Giants" with the intent of capturing slaves whom he forced into labor working in the new Spanish colonies. The location of this island is unknown, but some suggest it was situated somewhere between the coast of northern Georgia and southern North Carolina among the many barrier islands. According to the Spanish accounts, the Indians who inhabited the island were much larger than even the Caribs.3 The Caribs were an indigenous people of the islands of the Caribbean who were well known for their height.

Lucas Vázquez de Ayllón (1475–1526) set up the first Spanish colony on the North American mainland. The location of the colony is disputed; some believe that from his starting point in present-day South Carolina, Ayllón headed north and possibly went as far as Virginia. Others think that Ayllón may have headed southwest into Georgia to establish the colony. Regardless of its location, the colony, named San Miguel de Guadalupe, became the site of the first slave rebellion in North America. The slaves that were brought to the colony and forced to clear land for crops and housing rose up and revolted against their cruel taskmasters.

Coronado and his men march through Colorado.

San Miguel de Guadalupe ended up a complete failure and lasted only three months. A harsh winter, lack of supplies, disease, and hostile natives forced the Spanish to abandon the colony. Ayllón fell ill and died in the arms of a friar in the ill-fated colony.

Ayllón had an Indian servant named Francisco de Chicora who was probably from a Catawban group. Rogue Spanish slave traders captured Chicora, along with seventy others, during a slave raid at the mouth of the Pee Dee River in 1521. The captives were taken to Hispaniola, but the Spanish crown freed them because the raid was not officially sanctioned. Chicora was baptized and learned to speak Spanish; he became a servant to Ayllón and supplied a wealth of ethnological information about his homeland and the surrounding area. Of note was a place called Duhare that was ruled by a giant king named Datha. Datha was married to a woman of nearly equal size and the couple had five large-statured sons. Interestingly, the people of Duhare were described as light-skinned with long red hair.4 It is also noteworthy that according to the writings of court recorder Peter Martyr, the seventy captives mentioned earlier were fair-skinned and much taller than the Spanish.

Alonzo Álvarez de Pineda (1494–1520) was a Spanish explorer and cartographer. According to mainstream historians, de Pineda and his men were probably the first Europeans to set foot in modern-day Texas. In the book The Spanish Settlements, Álvarez de Pineda reported the following:

He reported that the country was healthful and well provisioned; many of the rivers contained gold, and the natives wore ornaments of gold in their noses and ears and over other parts of the body; there was a race of giants from ten to eleven palms in height and a race of pigmies only five or six palms high.

To a lot of readers, what may sound even more interesting than a race of giants seven and a half to over eight feet tall is the race of pygmies. As strange as it sounds for exceptionally tall and extraordinarily short people to live in close proximity, this is not as uncommon as it would seem; in many Mound Builder sites, small skeletons—not children, but adult pygmies—have been recovered alongside those exceeding seven and a half feet in height.

I will conclude this chapter with a passage from Pedro de Cieza de León as told in his book The Travels of Pedro de Cieza de Léon, A.D. 1532-50, Contained in the First Part of His Chronicle of Peru:

Towards the north of Cali there is another province, bordering on that of Anzerma, the natives of which are called Chancos. They are so big that they look like small giants, with broad shoulders, robust frames, and great strength. Their faces are large and heads narrow; for in this province, in that of Quinbaya, and in other parts of the Indies, when a baby is born, they force the head into the shape they may choose; thus some grow up without an occiput, others with a raised forehead, and others with a very long head. This is done when the child is just born, by means of certain small boards fastened with ligatures. The women are treated in the same way. The Chancos, both men and women, go naked and barefooted, with only a cloth between the legs, made, not of cotton, but of bark, taken from a tree and made very fine and soft, about a yard long, and two palms broad. They fight with great lances and darts; and occasionally they leave their province to wage war with their neighbors of Anzerma. When the Marshal Robledo entered Cartago for the last time (which he ought not to have done), that he might be received as the lieutenant of the Judge Miguel Diaz Armendariz, certain Spaniards were sent to guard the road between Anzerma and the city of Cali. These men encountered certain of these Chanoes, who had come down to kill a Christian who was going to take some goats to Cali, and one or two of the Indians were killed. The Spaniards were astonished at their great size.

The large natives described by Cieza de León inhabited an area in present-day Columbia. Note the practice of cradleboarding described in the account.

Cradleboarding was an ancient procedure in which an infant's head was bound to a cradle and wound tightly with strips of cloth to shape and elongate the skull. Cultures all over the world practiced this technique in ancient times, including the Adena—an ancient mound building culture who inhabited much of present-day Ohio, West Virginia, Indiana, Kentucky, New York, Pennsylvania and Maryland. As we shall see in the pages to follow, many Adena stood at close to eight feet in height and their burial mounds held enormous skeletons.

# 11

# More New World

# Encounters

*When Columbus first sought this continent—when Christ suffered on the cross—when Moses led Israel through the Red-Sea—nay, even, when Adam first came from the hand of his Maker—then as now, Niagara was roaring here. The eyes of that species of extinct giants, whose bones fill the mounds of America, have gazed on Niagara, as ours do now.*

—Abraham Lincoln

Sir Walter Raleigh (1516–1618), the English soldier, explorer, and writer devoted many pages to the discussion of giants in his work The History of the World.1 Although Raleigh himself did not meet giants in the New World, other Englishmen did. The English naturalist William Turner (circa 1510–1568) wrote of a tribe of giants native to Brazil. He claimed to have seen a man of gargantuan stature with his own eyes; the giant stood at twelve feet tall.2 As we shall see later, Captain John Smith met a group of "giant-like people" on the shores of the New World.

Franciscan priest André Thévet (circa 1516–1590), a French explorer and cosmographer, saw an enormous skeleton and measured it. A Spanish merchant showed him the skull and bones of a New World giant which was eleven feet five inches long.3

In the preceding chapter, I recounted many of the Spanish tales of giants as told by the explorers and their chroniclers. However, the Spanish certainly were not the only explorers to meet real-life giants in the New World. As we shall see, there were many encounters with people of enormous stature as Europeans from other nations began their colonization efforts.

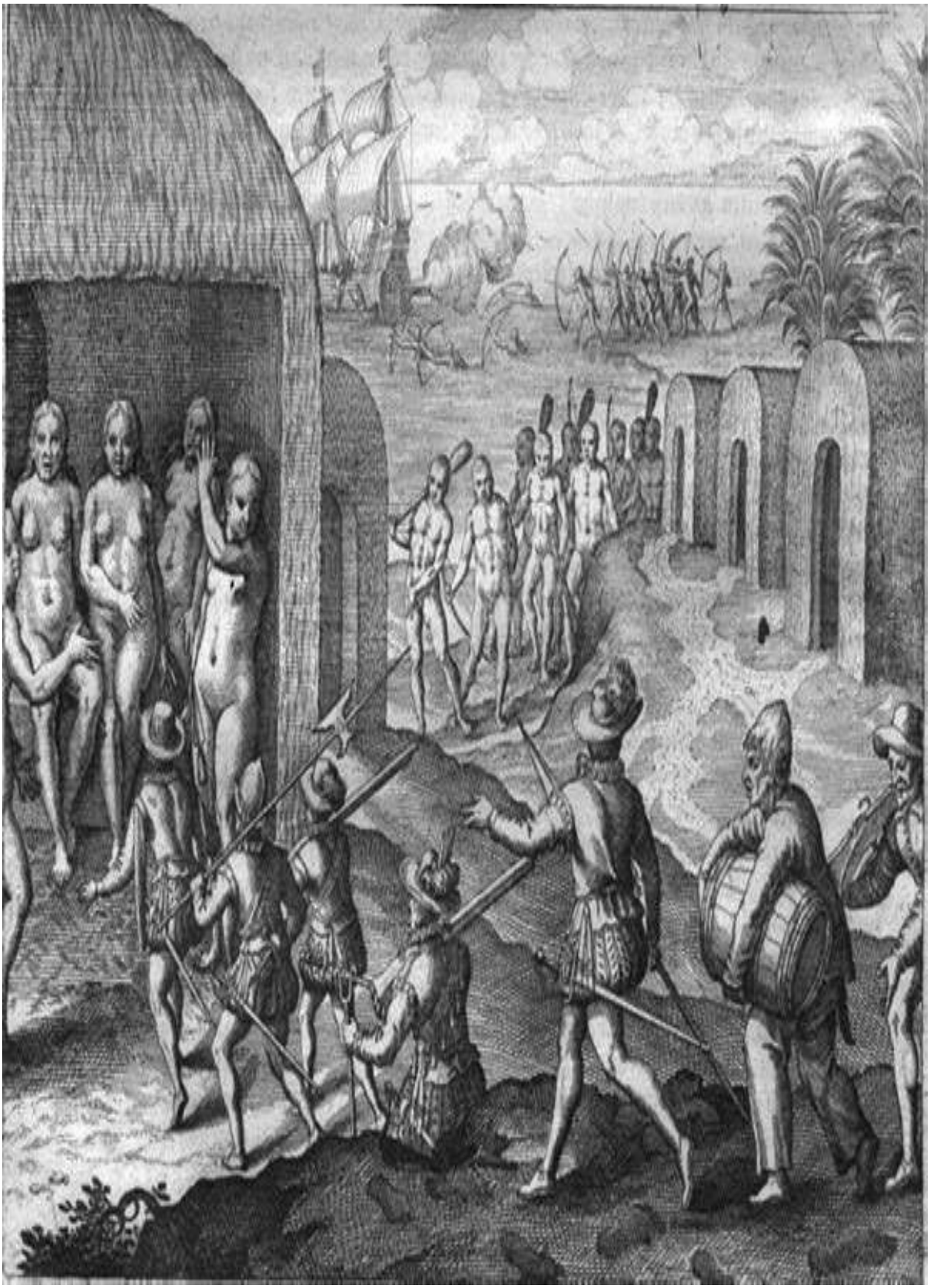
**Amerigo Vespucci and the Island of the Giants**

While Christopher Columbus gets the credit for discovering the New World, it was another Italian, Amerigo Vespucci (1454–1512) that proved the Americas were a large and separate land mass—not the outer fringes of Asia—that had previously been unknown to the people of the Old World. The Americas, as they came to be known, were named after Amerigo Vespucci.

During Vespucci's second voyage, he landed on an island that would become known as the Isla de los Gigantes, or Island of the Giants. Vespucci recorded the following in his letters:

…We found that this other island was inhabited by very tall people. We landed to see whether there was any fresh water, and not thinking it was inhabited, as we had not seen anyone, we came upon very large footprints in the sand, as we were walking along the beach. We judged that if the other measurements were in proportion to those of their feet, they must be very tall. Going in search, we came into a road which led inland. There were nine of us. Judging that there could not be many inhabitants, as the island was small, we walked over it to see what sort of people they were. When we had gone about a league we saw five huts, which appeared to be uninhabited, in a valley, and we went to them. But we only found five women, two old, and three children of such lofty stature that, for the wonder of the thing, we wanted to keep them. When they saw us they were so frightened that they had not the power to run away. The two old women began to invite us with words, and to set before us many things, and took us into a hut. They were taller than a large man who may well be tall, such as was Francesco degli Albizi, but better proportioned. Our intention was to take the young girls by force, and to bring them to Castille as a wonderful thing. While we were forming this design there entered by the door of the hut as many as thirty-six men, much bigger than the women, and so well made that it was a rare thing to behold them. They, in like manner, put us into such a state of perturbation that we rather wished we were on board, than having dealings with such people. They carried very large bows and arrows, and great clubs with knobs.

They talked among themselves in a tone as if they wished to destroy us. Seeing ourselves in such danger, we made various suggestions one to another. Some proposed that we should attack them in the hut, and others said that it would be better to do so outside, while others advised that we should not take any action until we saw what the natives were going to do. We at last agreed to go out of the hut, and walk away in the direction of the ships as if nothing had happened, and this we did. Having taken our route to return to the ships, they also came along behind us at a distance of about a stone's throw, talking among themselves. I believe they had not less fear of us than we of them; for sometimes we stopped to rest, and they did so also without coming nearer. At last we came to the beach, where the boats were waiting for us. We got in, and, when we were some way from the shore, the natives rushed down and shot many arrows; but we then had little fear of them. We replied with two bombard-shots, more to frighten them than to do them harm. They all fled into the woods, and so we took leave of them, thankful to escape after a dangerous adventure. They all went naked like the others. We called this island the Island of the Giants, by reason of their stature.4



In this engraving by Theodor de Bry, Amerigo Vespucci and his men encounter enormous people on the Isle of Giants.

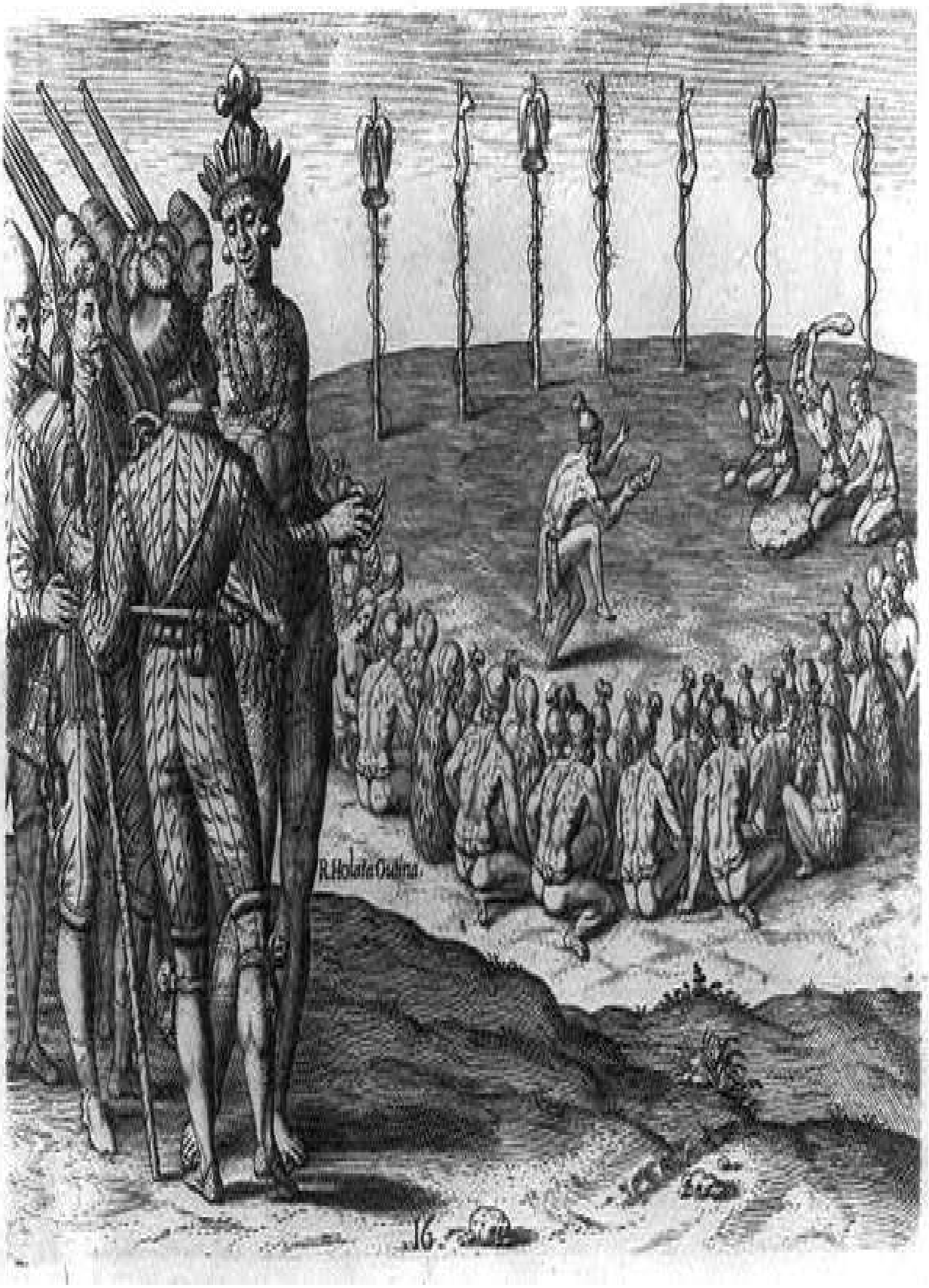
An engraving by Theodor de Bry shows a meeting between René de Laudonniére and the giant chief Athore.

The island in question is modern-day Curaçao, an autonomous country within the Kingdom of the Netherlands. Curaçao lies off the coast of Venezuela.

**Jean Ribault**

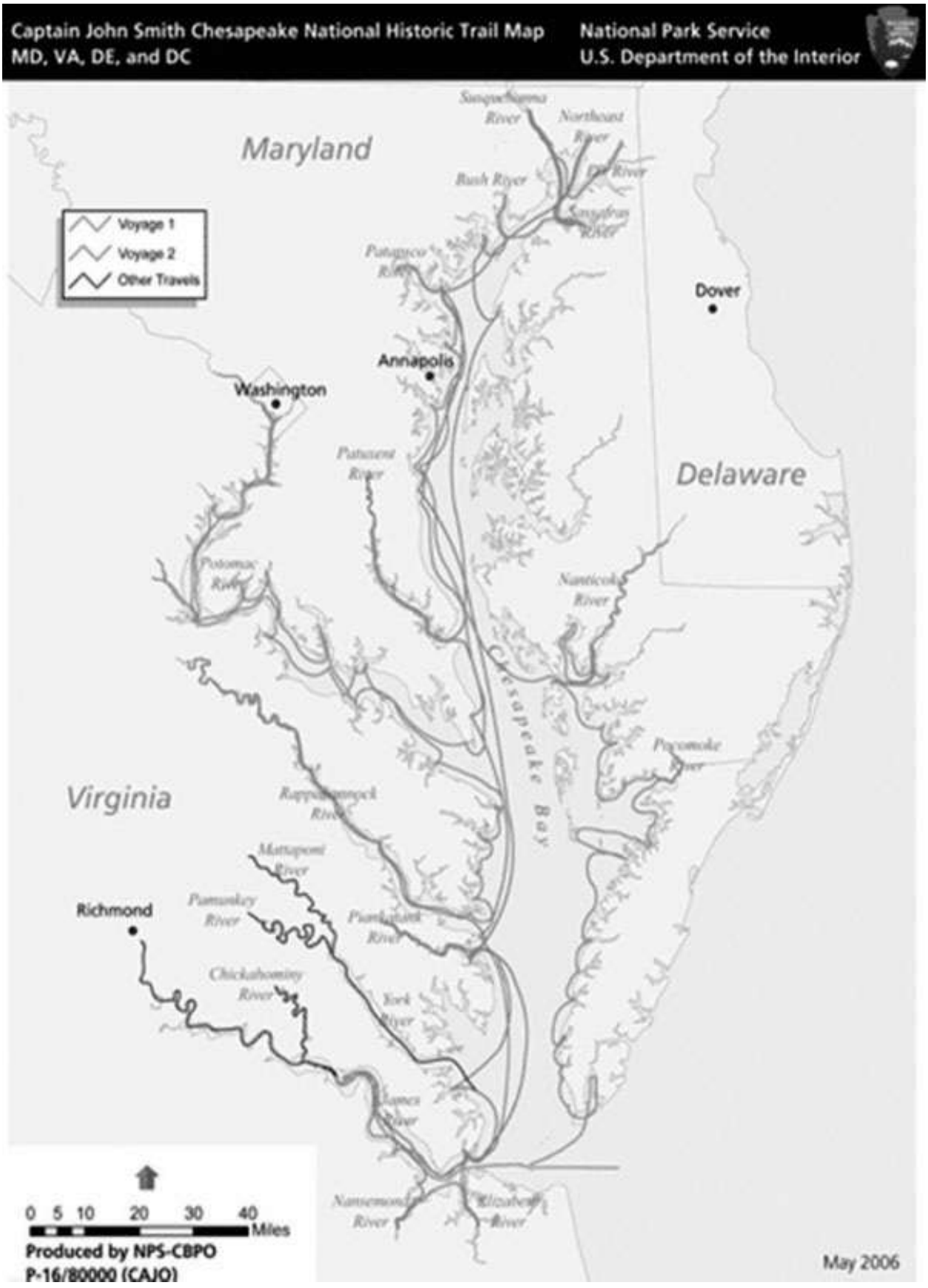
Jean Ribault (1520–1565) was a French naval officer and a key player in France's attempt to colonize the present-day southeastern United States. Ribault was a Huguenot—a French Protestant who followed the Reformed, or Calvinistic, tradition. Ribault led an expedition to the New World and landed on Florida's shores in the spring of 1562.

Ribault and his crew met friendly natives in Florida, much to their relief. Sometime after landing in Florida, the explorers headed north and reached present-day South Carolina. Here, the natives were also friendly, and they told the French stories of a land named Sevola. Sevola was ruled by a giant, and gold and silver were so abundant there, that the Indians considered the precious metals worthless.5


R. Hulsius Ondina.
16.

A drawing by Jacques Le Moyne showing Chief Holata Outina with French soldiers. Note the size of the chief.

Ribault established an outpost on Parris Island, South Carolina and shortly thereafter returned to France. In August 1565, Ribault returned and assumed command of Fort Caroline, a French colony located in present-day Jacksonville, Florida. Ribault's command, and the colony itself, were short-lived; the Spanish sacked Fort Caroline on September 20. On October 12, 1565, Spanish soldiers killed Ribault.


Captain John Smith Chesapeake National Historic Trail Map
MD, VA, DE, and DC
National Park Service
U.S. Department of the Interior
Maryland
Delaware
Virginia
Voyage 1
Voyage 2
Other Travels
Washington
Annapolis
Dover
Richmond
Susquehanna River
Northeast River
Bush River
Patapsco River
Patuxent River
Potomac River
Nanticoke River
Pocomoke River
Rappahannock River
Mattaponi River
Pamunkey River
Piankatank River
Chickahominy River
York River
James River
Nansemond River
Elizabeth River
Chesapeake Bay
0 5 10 20 30 40
Miles
Produced by NPS-CBPO
P-16/80000 (CAJO)
May 2006

A map of John Smith’s route exploring the Chesapeake Bay and its tributaries from the National Park Service.

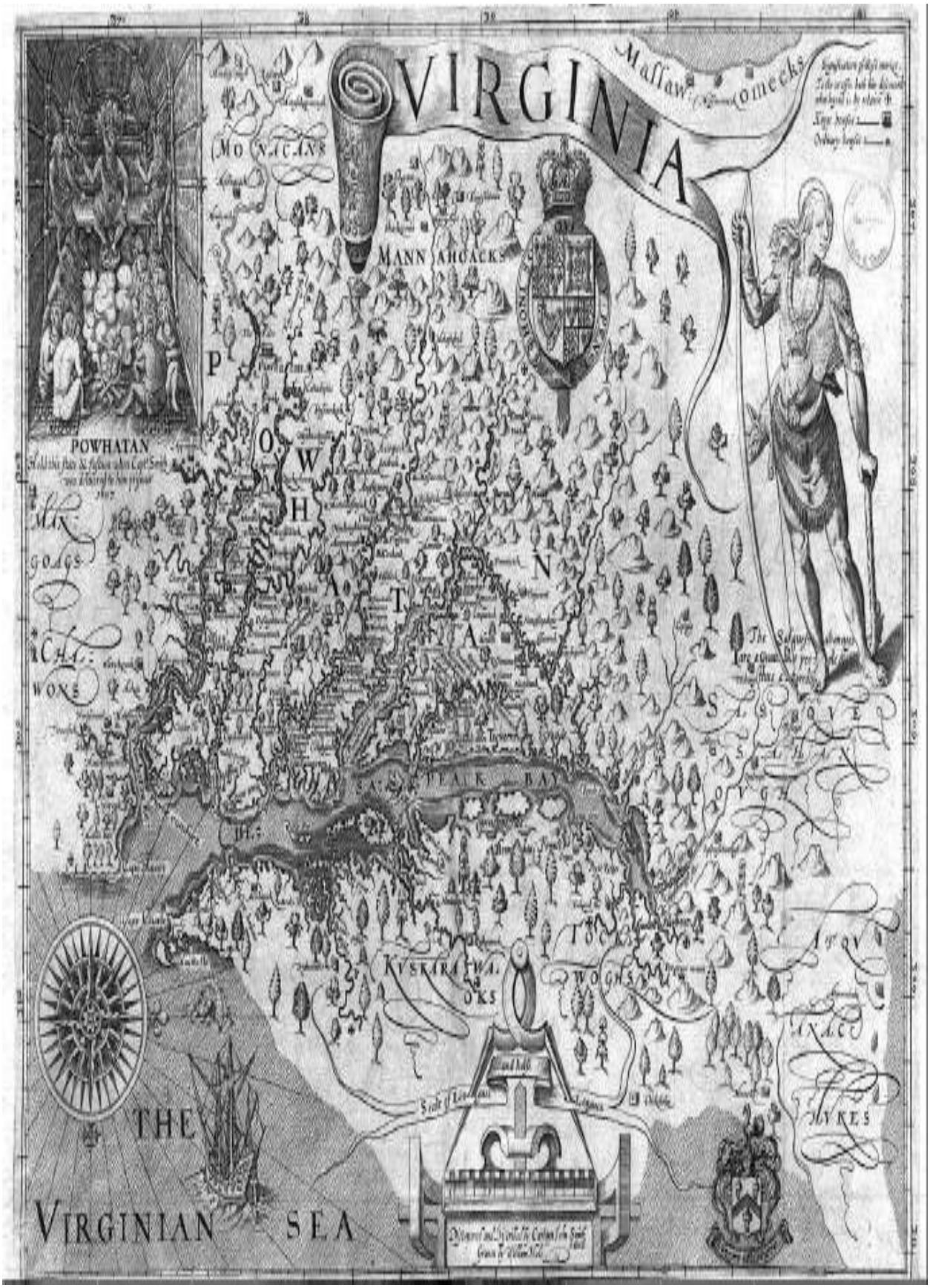
Jacques le Moyne de Morgues (circa 1533–1588) accompanied Ribault on the expedition. Le Moyne was an artist whose drawings left a historical record of Native American culture, colonial life, and plants in the New World. Theodor de Bry used one of le Moyne’s drawings in an engraving—an engraving that is interesting in our study of giants. The engraving falls in line with the traditions of giant chiefs in the New World and shows a Timucan Indian ruler of enormous stature. The chief in de Bry’s engraving was named Athore; he is depicted showing René Laudonnière a monument Jean Ribault erected before his death.

The Timucans themselves were renowned for their height and well-built physiques, and for being physically fit. The average Timucan was several inches taller than a typical European. European explorers even marveled at the women, who were able to swim long distances and climb tall trees.

## Captain John Smith

John Smith (1580–1631) was an English soldier, author, and explorer. In 1608 and 1609, he led the Virginia Colony in Jamestown. Smith went back to England in the fall of 1609 but returned to the New World in 1614 to explore the northeastern United States. He named the region New England.

While Smith was in Virginia, he explored and later mapped the Chesapeake Bay and many of its tributaries. During his travels, he encountered a “giant-like people” at the mouth of the Chesapeake in 1608. This was a tribe known as the Susquehannocks, and they were much larger than the Europeans and the other native tribes of the area. Smith recorded the following in his 1624 book The Generall Historie of Virginia, New-England, and the Summer Islands: “Such great and well-proportioned men, are seldom seen, for they seemed like giants to the English, yea and to the neighbors.” These people were so large and impressive, that they had booming voices. Smith wrote: “For their language it may well beseem their proportions, sounding from them, as it were a great voice in a vault, or cave, as an echo.”


VIRGINIA
Massawomecks
MONACANS
MANNAHOACKS
POWHATAN
POWHATAN
THE
VIRGINIAN SEA

Captain John Smith’s map of the Chesapeake Bay.

Massaw
Massawomecks
VIA
Significations of these markes.
To the crosses hath bin discovered
what beyond is by relation ✠
Kings houses 2
Ordinary houses 2
The Sasquesahanoughs
are a Giant like people
thus adorned
S L S O V E
307
308
309

A close-up of the Susquehannock man on Smith's map. Note the caption calling the Susquehannocks a "giant people."

Given Smith's description of these mighty warriors' voices, one might quickly recall the booming fee fi fo fum bellowed by the giant in the Jack and the Beanstalk tale.

Smith described the dress of the Susquehannocks in detail. They wore bear and wolf skins and had decorative pieces of clothing made from teeth and claws. The weaponry that the Susquehannocks used made an impression upon Smith:

One had the head of a wolf hanging in a chain for a jewel; his tobacco pipe 3 quarters of a yard long, prettily carved with a bird, a bear, a deer, or some such devise at the great end, sufficient to beat out the brains of a man: with bows, and arrows, and clubs, suitable to their greatness and conditions.

The mighty Susquehannocks are depicted on a map that Smith drew of the Chesapeake Bay and surrounding area with a caption referring to them as a "giant-like people and thus attired." A noteworthy, large-statured man stands in the upper right corner of the map. Smith said the following about the man on the map:

C. Smith taketh the King of Pamavnkee prisoner 1608

In this engraving by Robert Vaughan, John Smith grabs Pamunkey Indian chief Opechancanough by the hair and threatens him with a pistol.

The picture of the greatest of them is signified in the map. The calf of whose leg was 3 quarters of a yard about: and all the rest of his limbs so answerable to that proportion, that he seemed the goodliest man that ever we beheld. His hair, the one side was long, the other shore close with a ridge over his crown like a cocks comb. His arrows were five quarters [of a yard] long, headed with flints or splinters of stones, in form like a heart, an inch broad, and an inch and a half or more long. These he wore in a wolves skin at his back for his quiver, his bow in the one hand and his club in the other, as is described.

A couple of things from Smith's description are worth pointing out: the length of the warrior's calf and the length of his arrows. I am of average height standing at five foot ten inches. Measuring from the bottom of my foot to my knee, the length is just over nineteen inches. The man on the map had a calf measuring twenty-seven inches—a massive man indeed! The arrows that the man used were forty-five inches long. By comparison, many years ago when I was an archery enthusiast and avid bowhunter, I used arrows that were twenty-nine inches long. Obviously, it would take a person of gigantic proportions to wield such a weapon.

Apparently, the National Park Service disagrees with my assessment of Smith's encounter with the Susquehannocks. On a history page linked to the Captain John Smith Chesapeake National Historic Trail website, this little tidbit appears at the bottom of the page:

Did You Know? Smith thought the Indians of the Chesapeake were tall and referred to a Susquehannock man as a giant. In fact, archaeological research has shown that on average the Indians were only an inch or two taller than the

Europeans. The average height of an English man at the time was five-foot, five-inches.6

Dismissive statements such as this make me roll my eyes. I can't help but wonder if the folks who write these pieces have read, and reflected upon, the words of explorers such as Smith. Smith gave measurements in his account! The warrior he referred to on his map wasn't just someone a few inches taller than himself, nor were the Susquehannocks.

Before concluding the section on Captain John Smith and his encounters with a mighty, well-built people in the New World, there is a drawing in Smith's 1624 work, The Generall Historie of Virginia, New-England, and the Summer Isles, depicting Smith taking an Indian chief named Opechancanough prisoner. It is significant that the chief is a head and shoulders taller than Smith in the illustration.

# 12

# The Bigfeet & The Long Ears

*I affirm, that at Port Desire I saw the footing of them, by the shore side, that was above four foot of one of our men's in length.*

—Anthony Knivet

When the Portuguese explorer Ferdinand Magellan (1480–1521) sailed around the world in the service of King Charles V of Spain, he met a race of giants on the southern tip of the South American continent—the region that we know today as Patagonia. Magellan named this area after the indigenous people whom he called Patagons. Supposedly, Patagonia translates to "land of big feet"; however, as with most things, there is some dispute over the origin of the name and its translation.

Antonio Pigafetta (circa 1491–circa 1531) was an Italian explorer who accompanied Magellan on his voyage and served as Magellan's chronicler. Pigafetta was one of only eighteen crewmen who made it back to Spain alive; Magellan was killed in the Philippines.

Naturally, Magellan and his men encountered many strange things on their voyage, not the least of which were enormous natives in the southernmost reaches of the South American continent. Pigafetta recorded the following after seeing a giant on a beach while wintering in the port of St. Julian:

However, one day, without anyone expecting it, we saw a giant, who was on

the shore of the sea, quite naked, and was dancing and leaping, and singing, and whilst he sang he put the sand and dust on his head…immediately the sailor led the giant to an island where the captain was waiting for him; and when he was before us he began to be astonished, and to be afraid, he raised one finger on high, thinking we came from heaven. He was so tall that the tallest of us only came up to his waist; however, he was well built.

Porto Desire.
A
B
C
D
E
F
G
H
I
K
L
M
N

A map of Port Desire in the southernmost reaches of South America.

After members of Magellan's crew met this gigantic man, several other giants came out to catch a glimpse of the sailors. Pigafetta mentioned of the size of the women: "These women are not as tall as the men, but they are very sufficiently large. When we saw them, we were all amazed and astonished, for they had the breasts half an ell long, and had their faces painted, and were dressed like the men."

In case you are wondering, an ell is equivalent to about eighteen inches. Therefore, the breasts of these women were about nine inches long. Nine inches is a long breast; however, according to other translations of Pigafetta's work, a Spanish unit of measure called the vara is used which would make the breasts much larger. A vara is almost thirty-three inches or eighty-three and a half centimeters. If a vara was the intended unit of measure, and more likely than not, it was, then the breasts of the giantesses would have been over sixteen inches in length!

Pigafetta went on to recount that Magellan ordered his crew members to seize two of the Patagons with the intent of taking them to Spain. Sadly, the giants fell ill and did not survive the trip. Arguably sadder, is the complete disregard for the lives of the natives, and that the explorers felt it was within their rights to kidnap people in order to bring them home to make spectacles of them. Disgraceful!

## Sir Francis Drake

Sir Francis Drake (1540–1596) was an English privateer and a hero to his countrymen. As far as the Spanish were concerned, Drake was nothing more than a pirate. King Philip II placed a bounty on Drake's head of 20,000 ducats—the equivalent of about three million American dollars using today's exchange rate.

Drake visited Patagonia in 1577 and, like Magellan before him, he also encountered a race of giants. Consider this passage from The World Encompassed, complied by his nephew—also named Sir Francis Drake—based on the notes of Francis Fletcher (circa 1555–circa 1619), Drake's chaplain who accompanied him on his voyage around the globe:

Magellan was not altogether deceived in naming them giants, for they generally differ from the common sort of men, both in stature, bigness, and strength of body, as also in the hideousness of their voice; but yet they are nothing so monstrous or giantlike as they were reported, there being some English men as tall as the highest of any that we could see, but peradventure the Spaniards did not think that ever any English man would come thither to reprove them, and name Pentagons, five cubits, viz., 7 foot and half, describing the full height (if not somewhat more) of the highest of them. But this is certain, that the Spanish cruelties there used, have made them more monstrous in mind and manners, then they are in body, and more inhospitable to deal with any strangers that shall come hereafter. For the loss of their friends (the remembrance whereof is assigned and weighed over from one generation to another among their posterity) breedeth an old grudge, which will not easily be forgotten with so quarrelsome and revengeful a people. Notwithstanding, the terror which they had conceived of us, did henceforward so quench their beat, and take down their edge, that they both forgot revenge, and seeming by their countenance to repent them of the wrong they had offered us that meant them no harm, suffered us to do what we would the whole space of two months after this, without any interruption or molestation by them; and it may perhaps be a means to breed a peace in that people towards all that may hereafter this, come that way…

H
K
I

Note the stone cairns and giant skeletons in this detailed view of the map.

The previous description tells us that the giants Drake met stood at over seven and a half feet; they certainly were not Magellan's twelve-foot behemoths. However, they were still so large that they had no equal; Fletcher said the following when he returned to England: "Men in height and greatness are so extraordinary that they hold no comparison with any of the sons of men this day in the world."

Drake had long been a thorn in the side of the Spanish with his acts of piracy. Drake's voyage further antagonized the powers in Spain, and they sent Pedro Sarmiento de Gamboa (1532–1592) to Patagonia. Sarmiento tried in vain to capture Drake in 1579, but the wily pirate eluded Spanish attempts to bring him in. The Spanish crown tasked Sarmiento with setting up a colony as a deterrent against further encroachment by the English. Unsurprisingly, Sarmiento, like others before him, also met the enormous Patagonians. He described them as standing at a height of three yards.1

## Sir Thomas Cavendish

Built from the same mold as Sir Francis Drake, the English explorer and privateer Sir Thomas Cavendish (1560–1592) landed in Patagonia in 1587. While there, Cavendish reported seeing the footprints of a "gigantic race" that measured eighteen inches in length. Likewise, Anthony Knivet (1560–1649), who sailed with Cavendish, mentioned the footprints of the Patagons in his writings: "I affirm, that at Port Desire I saw the footing of them, by the shore side, that was above four foot of one of our men's in length."

Knivet claimed that there were men in Port Desire who stood at sixteen spans —twelve feet. He personally saw a youth who stood at thirteen spans, or nine feet and nine inches. In Knivet's writings he recounted the travels of Thomas Turner whom he had met. Knivet spoke of giants in northern Argentina,

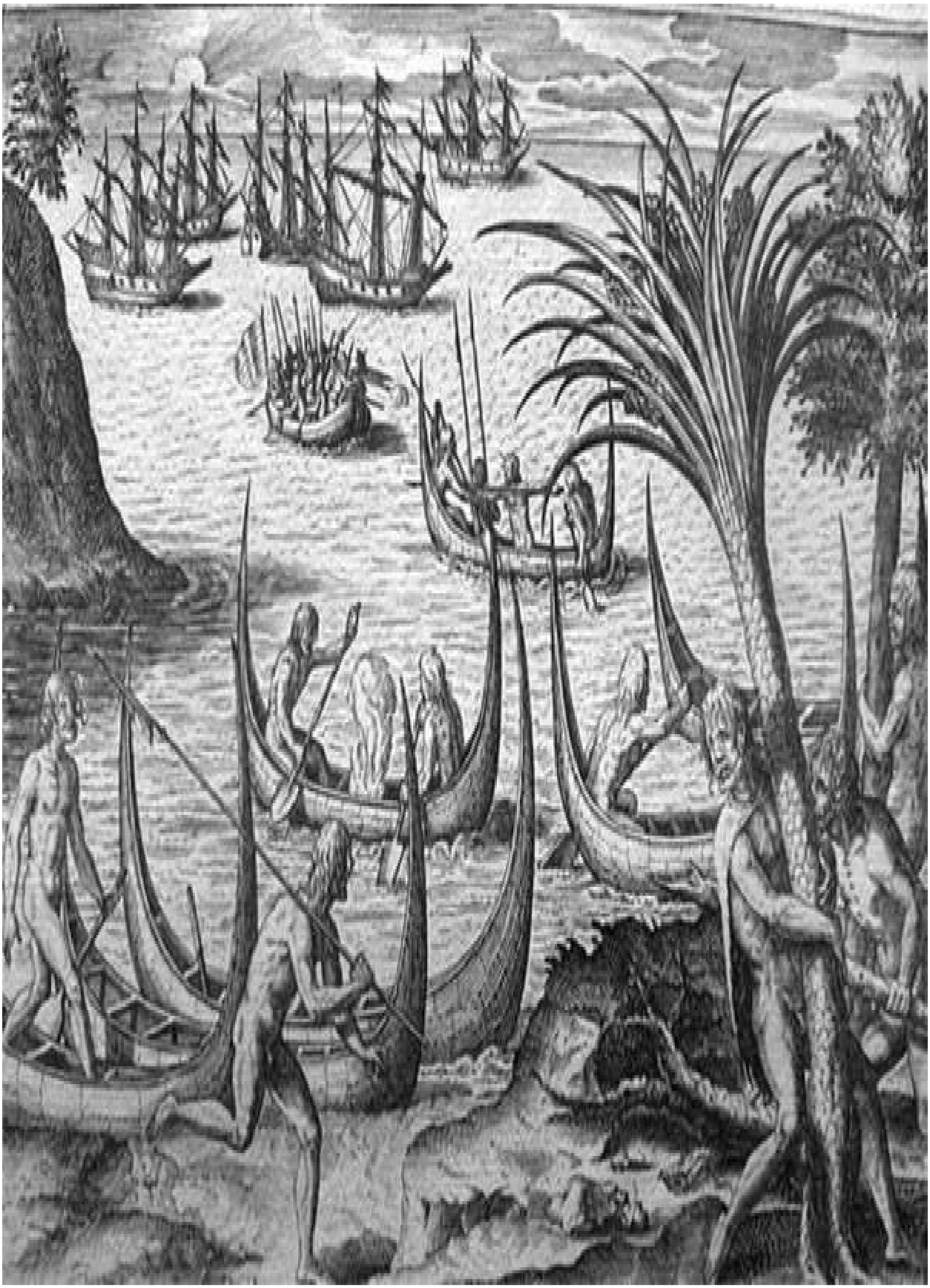
saying of Turner:

He did see up the River of Plate, one twelve foot high, and report was of higher in that Country. Their weapons are two massive bowls at the two ends of a string cast. He saw also men there with the hinder parts of their heads, not round but flat, and a little before this Relation, about Anno 1610, he said that at London he had seen carried to the Court a thigh bone of a man a yard and a half in length.

## The Dutch

The Dutch, being the explorers that they were, would not allow themselves to be left out of the Southern Cone! And like the English, Spanish, and Portuguese, they would return to the Old World with their own tales of giants.

Two Dutch navigators, Willem Corneliszoon Schouten (1567–1625) and Jacob Le Maire (circa 1585–1616), set sail for Patagonia in 1615. Tasked with finding a new passage to the East Indies to avoid the monopoly of the Dutch East India Company, they sailed south of the Strait of Magellan and discovered a new route between the Atlantic and Pacific oceans. A strait exists between Tierra del Fuego and Isla de los Estados; the narrow passageway became known as the Le Maire Strait.



In this engraving by Theodor de Bry, giant Patagonians uproot trees as they battle the Dutch.

Before the discovery of the strait, Schouten and Le Maire landed in Port Desire and stayed there for a month. While there, the pair dug up stone cairns and discovered skeletons that were between ten and eleven feet in length. Skeptics are quick to dismiss the notion that the explorers discovered the remains of giants. Instead, they unearthed the bones of giant sloths, now extinct, according to many naysayers. In my opinion, this is a strange assertion to use to try to discredit the discoveries. The skeletons were buried in mounds and covered with large stones. Giant sloths clearly would not have been laid to rest in such a manner!

265

This 1897 photograph shows a seven-foot-four Ona man taken during Frederick Albert Cook's journey to Patagonia as part of the Belgica expedition to the Antarctic.

A decade and a half before Le Maire and Schouten's voyage, Captain Sebald de Weert (1567–1603) and his crew engaged in a skirmish with the Patagons. The warriors they faced stood between ten and eleven feet in height. The men that de Weert's crew fought were so strong and so large in stature, that they uprooted trees with their bare hands and used them against the Dutch.

Villa Richa.
orio.
Orsone
ſtro.
ilire.
de los.
dados.
do.
AGONVM.
Rio del Camaron.
Farlones.
Ancones.
Costa das Arenas
Tierra Adentro
CHICA. REGIO.

This 1603 illustration shows a Spanish soldier beside an enormous Patagonian.

In 1599, the Dutch Admiral Oliver van Noort (1568–1627) laid eyes on the enormous Patagons; he said they were of gigantic stature. One of his crewmen recorded, however, that the men were about the same size of those in Holland. Interestingly, a youth that had been taken captive by van Noort claimed that a tribe of giants—who stood between ten and twelve feet tall—lived further inland. These people were called the Tiremenen; they were warlike and attacked the other tribes in the area.

Another giant sighting was recorded in the Voyages of the Adventure and Beagle:

Spilbergen, another Dutchman, saw, in his passage through the strait, a man of gigantic stature on the hills, as if for the purpose of observing the ships; and on an island near the entrance of the Strait were found the dead bodies of two natives, wrapped in penguin skins and lightly covered with earth—one being of the usual stature, but the other two feet and a half longer.2

In 1642, another Dutchman, Admiral Henry Brewer, reported seeing footprints in Tierra del Fuego that were eighteen inches long.

## More Reports

A strange thing happened in Patagonia: as time went on and explorers reported on the size of the Patagons, their stature decreased—drastically. By the 1760s, the reports of twelve-foot giants had long been a thing of the past.

Frenchman Duclos de Guyot interviewed seven Patagons and the shortest among them was five feet eleven inches—tall, but hardly what we would consider to be gigantic.

British commodore John Byron (1723–1786) gave the following account in 1764:

One of them, who afterwards appeared to be a chief, came towards me; he was of gigantic stature, and seemed to realize the tales of monsters in a human shape: he had the skin of some wild beast thrown over his shoulders, as a Scotch Highlander wears his plaid, and was painted so as to make the most hideous appearance I ever beheld: round one eye was a large circle of white, a circle of black surrounded the other, and the rest of his body was streaked with paint of different colors. I did not measure him, but if I may judge of his height by the proportion of his stature to my own, it could not be less than seven feet.3

Byron went on to give further details about the Patagons, and how they made his Lieutenant, a tall man, look small:

Mr. Cumming came up with the tobacco, and I could not but smile at the astonishment which I saw expressed in his countenance upon perceiving himself, though six feet two inches high, become at once a pigmy among giants, for these people may, indeed, more properly be called giants than tall men: of the few among us who are full six feet high, scarcely any are broad and muscular in proportion to their stature, but look rather like men of the common bulk grown up accidentally to an unusual height; and a man who should measure only six feet two inches, and equally exceed a stout well-set man of the common stature in breadth and muscle, would strike us rather as being of a gigantic race, than as an individual accidentally anomalous: our sensations, therefore, upon seeing five hundred people, the shortest of whom were at least four inches taller, and bulky in proportion, may be imagined.4

Schlacht mit den wilden in der Straſſen Magallan
77

Note the size of the natives compared to the Europeans in this drawing.

Captain Charles Clerke, who was a midshipman aboard Byron's ship the Dolphin, had a bit of a differing account. Clerke's words, dated November 1766, were read before the Royal Society immediately after Byron returned to England in April 1767:

They are of a copper color, with long black hair, and some of them are certainly nine feet, if they do not exceed it. The Commodore, who is very near six foot, could but just reach the top of one of their heads, which he attempted on tip-toes; and there were several taller than him on whom the experiment was tried. They were prodigious stout, and as well and proportionally made as ever I saw people in my life. The women, I think, bear much the same proportion to the men as our Europeans do: there was hardly a man there less than eight feet, most of them considerably more; the women, I believe, run from seven and a half to eight feet.5

Clerke described the Patagons as being a foot or two taller than Byron's description. Why the difference? It could be that Clerke's words were read about a year after the encounter, whereas Byron's account was published seven years after his voyage. Perhaps the passing of time diminished the gigantic statue of the Patagons to a more palatable, a more believable, degree. Regardless, even if Clerke's words are more accurate, the people seemed to have lost a couple of feet in height since the first European encounters about two hundred years earlier.

French explorer Louis Antoine de Bougainville (1729–1811) gave his account of the Patagons; they were much shorter than in prior reports:

They have a fine shape: among those whom we saw, not one was below five feet ten inches and a quarter, nor above six feet two inches and a half in height. Their gigantic appearance arises from their prodigiously broad shoulders, the size of their heads, and the thickness of all their limbs.6

British naval officer Samuel Wallis (1728–1795) also reported the Patagons being much shorter than what was told in earlier accounts. Still, though, these were a very tall and robust people especially when compared to Europeans of the day. Wallis and company measured some of the tallest men they encountered. They noted that the shortest among them was five feet ten inches tall and the tallest was six feet seven inches.

As more time went on, reports of the Patagons described them being very tall, but not of gigantic stature. Why?

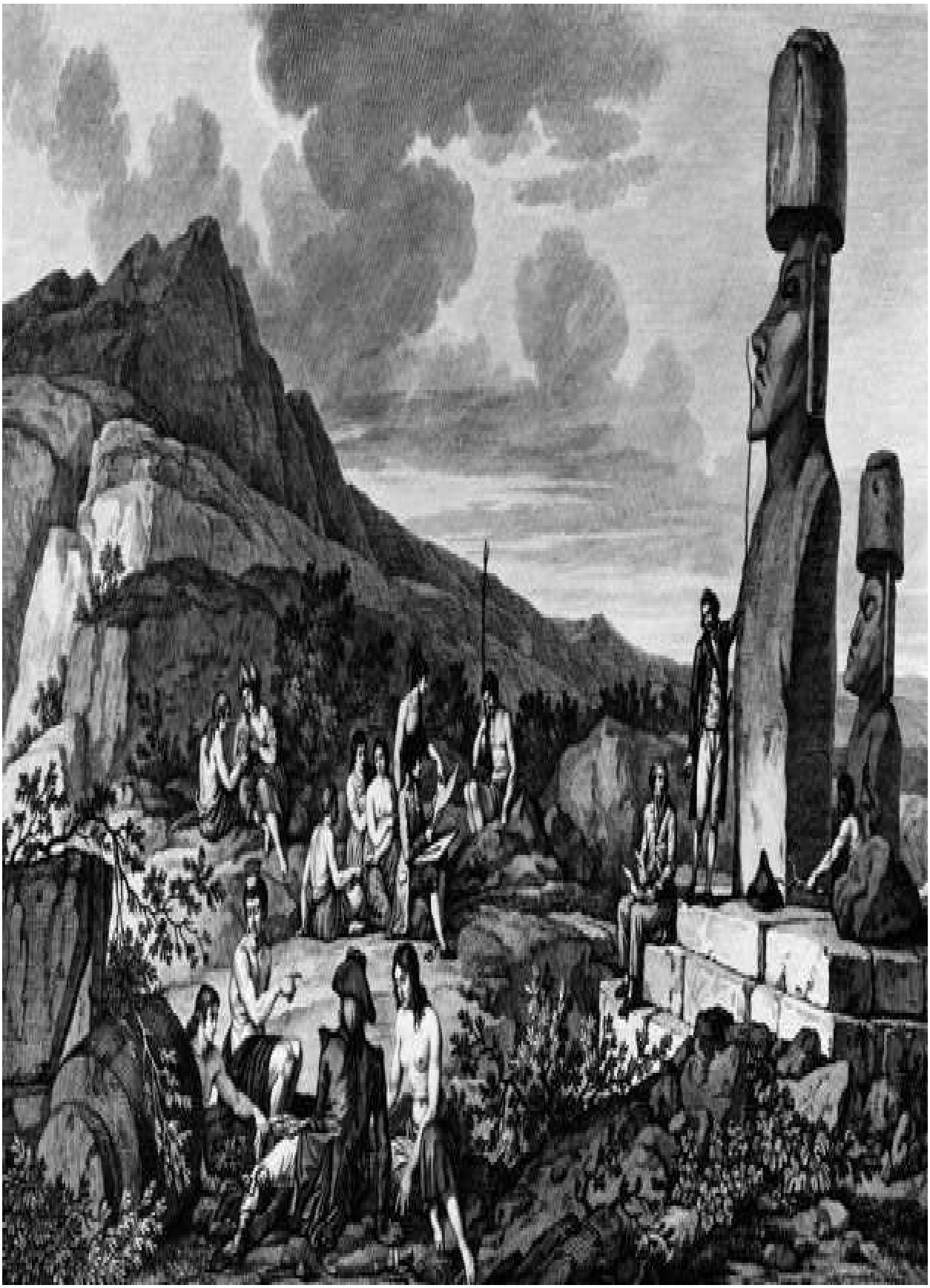
It could be that the Tiremenen, the gigantic race mentioned earlier, may have been behind the reports of people who stood at twelve feet in height. We know that contact with Europeans introduced diseases to the region and this may have decimated the Tiremenen population. Maybe instead of being an exaggeration by early explorers and chroniclers, the real giants—the twelve-footers—had been decimated by illness or war with other tribes; lastly, their height may have been "bred out." The surviving Tiremenen might have been absorbed into other tribes; the mixing would have decreased their own height and increased the height of the other tribes.

In conclusion, you must wonder if contact with the Old World may have hastened a process of devolution until the Patagon giants were nothing more than a garbled memory—or, as we like to call it—a myth. This same scenario, which we will see in the pages to follow, played out in other parts of the world including North America—especially among the Susquehannocks and the Seri.

## Easter Island

On April 5, 1722—Easter Sunday—Dutch Admiral Jacob Roggeveen (1659–1729) laid eyes on Te Pito Te Henua, one of the most remote islands in the world. Known today as Rapa Nui by the locals, Roggeveen named the lonely, remote landmass Easter Island to honor the day of its "discovery."

The first Europeans to see the island were baffled by the enormous stone statues—known as Moai—that stood all over the island. It was as if they were standing guard like mysterious stone sentries. We are no less puzzled by these enigmatic figures today. Who do these statues represent? Many think the statues are deified ancestors depicted in the basalt, and it is difficult to know what methods the islanders employed to move the enormous statues into place. Captain James Cook (1728–1779), the intrepid British explorer, visited the island in 1774; Cook said the following in his journal: "We could hardly conceive how a nation like these wholly unacquainted with every mechanical power, could raise such stupendous figures and afterwards place the large cylindric stones, before mentioned, upon their heads."



A depiction of the French explorer Jean-François de Galaup La Pérouse landing on Easter Island in 1786.

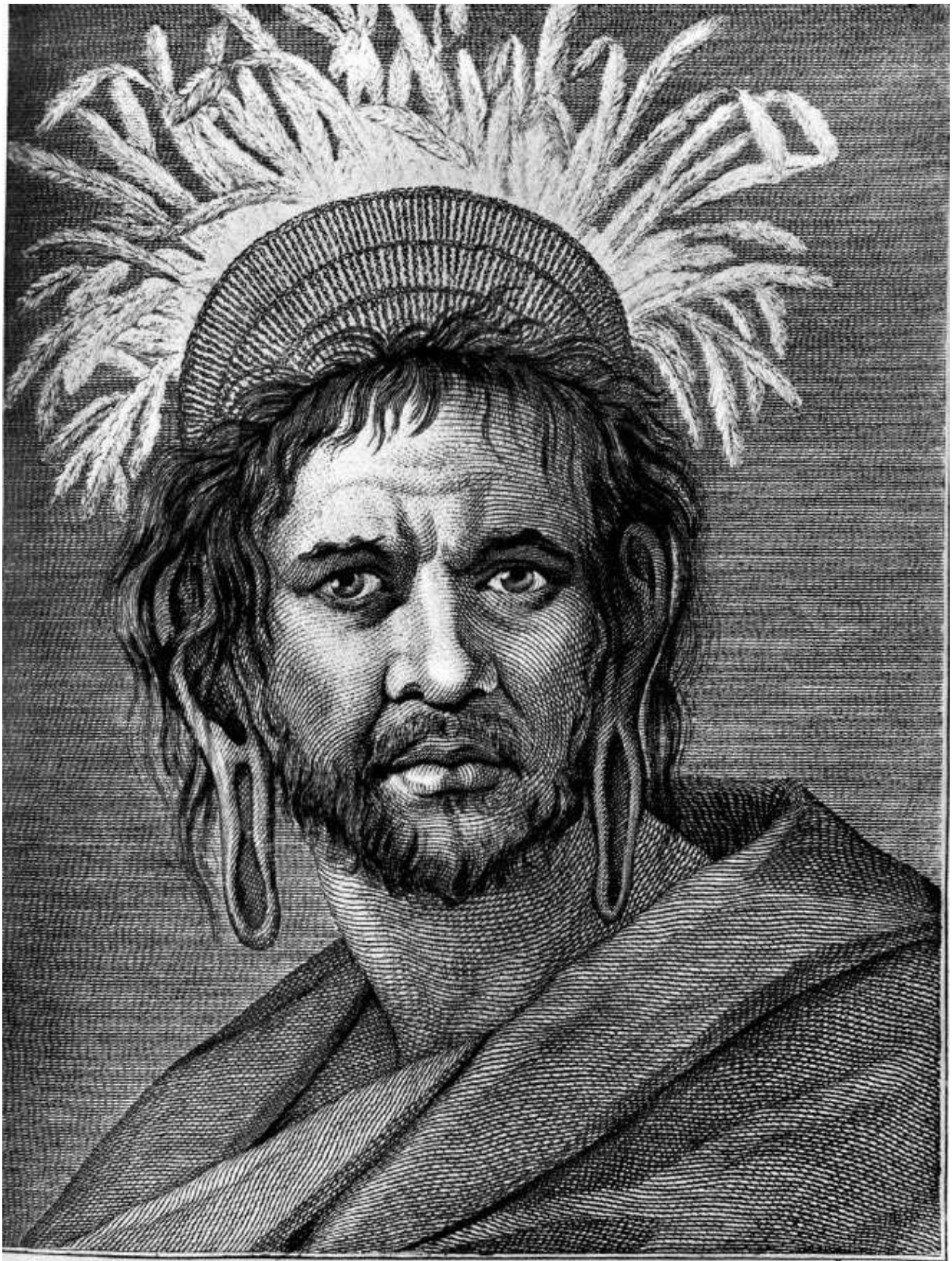
Cook went on to say something very curious; the following passage is of interest in our study of giants: “We could not help wondering how they were set up, indeed if the island was once inhabited by a race of giants twelve feet high as one of the authors of Roggewein’s Voyage tells us, that this wonder ceaseth and gives place to another equally as extraordinary, viz to know what is become of this race of giants.” Essentially saying that giants must have carved and moved the statues, but what happened to them?

## A Race of Giants

When Roggeveen and his party reached Easter Island in 1722, they encountered two distinct races of people: the Hanau momoko, or “Short Ears” and the Hanau epe, or “Long Ears.” The Short Ears were typical, normal-sized people of Polynesian descent. For the most part, the Short Ears shied away from the newcomers and they seemed to be under the subjugation of the Long Ears. According to tradition, the Long Ears were descended from the “magical” builders and movers of the Moai. The Long Ears were aptly named; they had elongated earlobes that hung to their shoulders. The Long Ears were also of immense physical stature. Carl Friedrich Behrens (1701–1750), a German member of the expedition, wrote the following concerning the Long Ears: “With truth, I might say that these savages are all of more than gigantic size. The men are tall and broad in proportion, averaging twelve feet in height. Surprising as it may appear, the tallest man on board of our ship could pass between the legs of the children of Goliath without bending the head. The women cannot compare in stature with the men, as they are commonly not above ten feet high.”

Jacob Roggeveen, in his journal, noted the size of the natives saying: “The

people are well proportioned of limb having large and strong muscles, and are great in stature." However, his description pales in comparison to Behrens' account. Roggeveen was also impressed with their teeth and remarked: "They have snow-white teeth, which are uncommonly strong; indeed, even among the aged and gray we were surprised to see them crack large hard nuts whose shells were thicker than those of our peach seeds."



HOMME DE L'ISLE DE PÂQUES.

William Hodges' 1777 drawing of a man from Easter Island. Notice how much different he looks than a typical Polynesian.

FEMME DE L'ISLE DE PÂQUES.

William Hodges' 1777 drawing of a woman from Easter Island.

While Roggeveen's account does not necessarily contradict that of Behrens, the language used is much more conservative; it is subdued and more "believable"—less fantastic. Why? Did Behrens lie, or at least exaggerate the size of the islanders? Unfortunately, there is no way to know. However, it is worth pointing out that Roggeveen, who was not in great health, did not set foot on the island and therefore had far less contact with the natives.

The discrepancies between the accounts of the Admiral and his crewman aside, by the time Captain James Cook (1728–1779) reached the Island in 1774, there was no sign of the giants. Moreover, the population had been reduced from about 3,000 to approximately six hundred, and the Moai had been toppled. What happened?

According to legend, a bloody civil war occurred at some point in the island's past and the Short Ears overthrew their oppressors and defeated the Long Ears. Perhaps the British arrived after the war had decimated the overall population and claimed the lives of the giants.

Who were the Long Ears? Though widely dismissed by mainstream scholars, the Norwegian ethnographer Thor Heyerdahl (1914–2002) proposed a theory that may have merit. According to Heyerdahl, Long Ears were descendants of none other than the Andean god Kon Tiki Viracocha. The Andean legends tell us that Viracocha and his followers left South America by sea in the remote past and headed west. According to the legends, Viracocha was bearded and pale-skinned and so were his followers. Interestingly enough, the Long Ears were described as having beards, pale skin, and even red hair. Of course, there is no way to know if Heyerdahl's theory is correct. But it is a very interesting piece of a convoluted puzzle. Legends abound in parts of the world where the indigenous people are dark-skinned with dark hair and they speak of a time when pale-skinned giants with red hair lived in their land.

# 13

# Ancient America: We Have it All Wrong

*In this connection I would say that Mr. Jonathan Brooks, now living in town, stated to me, that his father, Benjamin Brooks, who lived with the Indians fourteen years, and was well acquainted with their language and traditions, told him and others that it was a tradition of the Indians that the first tribe occupying this whole country was a black-bearded race, very large in size, and subsequently a red bearded race or tribe came and killed or drove off all the black beards, as they called them.*

—The Firelands Pioneer.

When Christopher Columbus landed on the shores of the New World in 1492, there may have been more than sixty million people living in the Americas according to conservative estimates. Some scholars place the number at over one hundred ten million. We tend to think of pre-Columbian life much differently; small villages separated by great distances and vast wilderness areas come to mind, but the opposite is true. The New World was covered with cities, some of which would rival many of our towns today in size and population density.

When the Spanish began their explorations into the southeastern United States in the 1500s, they wrote of many well-populated towns that were close together. When the next generation of explorers visited the same areas, most of these towns lay abandoned and the native populations in the areas had drastically declined. Diseases, especially smallpox, decimated staggering numbers of people.

In Central and South America, the Spanish Conquest wiped out not only populations, but it killed off entire cultures—high cultures—the effects of which are clearly seen today. On the North American continent, westward expansion took a similar toll on the indigenous people. Sadly, much ancient history and sacred knowledge was forever lost to future generations.

From what we can piece together using Native American stories and legends and the accounts of early Europeans who had contact with the natives, we know that ancient America was vastly different from what we have been led to believe. There were great cities—possibly even city-states, high cultures, terrible wars, and there were, of course, giants in the land. The story of these ancient American giants begins with the “Ancient Ones,” or the Allegewi.

## The Allegewi & The Adena

Directly, or with only a few degrees of separation, most of the giant lore from North America can be traced to the Ohio Valley and the surrounding areas. It was here that the Adena Culture thrived from roughly 1,000 BCE to about 200 BCE. According to mainstream historians, the Adena do not represent a single tribe, but rather, the Adena culture is an archaeological term that refers to a number of related Native American societies in which similarities in artifact style, architecture, and other cultural practices distinguish them from earlier and later cultures in the region. The use of burial mounds in their funerary customs is what the Adena are primarily known for. Of particular interest, the Adena are also well-known for having extremely tall members among their societies; skeletons seven to eight feet long have been discovered inside of many Adena mounds.

The name Adena comes from Ohio Governor Thomas Worthington's early-nineteenth century estate near Chillicothe, Ohio, which he named "Adena." A large burial mound was found on Worthington's property, hence the use of Adena Mound and Adena Culture when referring to this group of people that we know so little about.

There was another group in the area that we know even less about—the Allegans, better known as the Allegewi, that predate the Adena. According to John Heckewelder (1743–1823), a Moravian missionary who recounted many of the traditions of the Lenni Lenape (better known as the Delaware) in his writings, the Allegewi were "remarkably tall and stout, and there is a tradition that there were giants among them." The Allegewi were also renowned for their "wonder-working" abilities, physical endurance, and their high civilization.

## Origins of the Adena

As best as we can tell—using a variety sources with Native legends being at the front and center—the Adena can be traced to the Lenni Lenape, or

Delaware tribe. Legend holds that Lenape came from the west and began an eastward migration circa 3,500 years ago in search of their “Promised Land.”

While the Lenape were on their easterly trek, they met another group also migrating east. These were the Mengwe, now known as the Iroquois. The two groups formed an alliance and moved east together; however, their progress was halted on the banks of the Mississippi River.

Like Moses, who sent spies into the land of Canaan, the Lenape alliance also sent scouts ahead of them to scope out the land and send word back to the group of any dangers lurking ahead. And, in the same way that the Book of Numbers told of Moses’ spies who came back with a report of a great obstacle—a giant people who lived in high-walled cities—the same was true in ancient America. The Allegewi, a people of great stature—the tallest Lenape man could scarcely reach the shoulders of an Allegewi woman—also inhabited high-walled villages on the other side of the river.

As said before, the Allegewi were “wonder-workers” who had a high civilization; they may have even lived in city-states. It is probable that the Allegewi represented a ruling class and that normal-sized people lived among them in subservient roles.

At this point, the similarities between the Lenape migration and the children of Israel’s “inheritance” of their promised land comes to an end. Rather than taking the land by force, as the Israelites did, the Lenape alliance was content to be peaceable neighbors with the Allegewi, and they sent delegates who asked for permission to settle in the area.

Unfortunately for all parties involved, the Allegewi denied the request of the alliance and refused to allow any new settlements in the area. I have often wondered why. There’s no way to know, and I’m obviously just guessing, but I think it is probably because—being of such large stature—the Allegewi were in charge of things. If the Allegewi represented an elite ruling class, having normal-sized people in their midst in lesser societal roles—perhaps something similar to a caste system—they were probably afraid that having an influx of newcomers would upset the balance of power and threaten their position in the ancient American economy. So, to keep the status quo intact—which was working out quite well for them—the Allegewi refused to allow

the migrants to put down roots in their homeland.

The Allegewi refused to allow the wandering alliance to settle, but they did grant permission for them to continue their eastern migration. However, treachery was afoot. In what could only be described as a cowardly and villainous act, the Allegewi attacked the alliance as they crossed the river. This act of aggression set the stage for a history-changing war that would affect much of the North American continent. Best guesses have the war beginning sometime around 1,300 BCE.

After a lengthy, bloody campaign that lasted between one hundred and one hundred fifty years—possibly even three hundred to five hundred years according to some sources—the Allegewi fell to the alliance. The victors won the war at a great cost in terms of human life—their populations were absolutely decimated.

Thinking of the Great War, and being a sucker for parallels among other legends, myths, and religions, I can't help but think of the great battle in the Book of Mormon in which the Lamenites destroy the Nephites. For those not familiar, the Book of Mormon claims to be another testament to Jesus Christ and the stories in the book took place long ago in the Americas.

7 And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them. 8 And it came to pass that they came to battle against us, and every soul was filled with terror because of the greatness of their numbers. 9 And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war. 10 And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life. 11 And when they had gone through and hewn down all my people save it were twenty and four of us (among whom was my son Moroni) and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah,

the ten thousand of my people who were hewn down, being led in the front by me. 12 And we also beheld the ten thousand of my people who were led by my son Moroni. 13 And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst. 14 And Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Jeneum had fallen with his ten thousand; and Cumenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each. 15 And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had deserted over unto the Lamanites, had fallen; and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to molder upon the land, and to crumble and to return to their mother earth.

—Mormon 6:7–15

Keep this in mind: I am not a proponent of the Church of Jesus Christ of Latter-day Saints (LDS) faith, nor am I proposing that the war in the sixth chapter of Mormon is the same war of Lenape legend—or that the battle described in the Book of Mormon even occurred at all. I just find it interesting to think about tales of great wars and advanced civilizations in the New World and how this differs so greatly from what we have been taught to believe.

Circling back to the postwar Mengwe and Lenape alliance, the two groups divided the Allegewi lands and went their separate ways. The Mengwe took the lands to the north and lived peaceably with the Lenape for about three hundred years. The Lenape took the lands in the Allegewi power center—the Ohio Valley and surrounding area—and the Lenape absorbed the surviving Allegewi into their culture.

This blending between the Lenape and the remnant Allegewi produced the Adena “type.” While the typical Adena (Lenape) was average-sized, selective breeding brought about an elite class of robust, large-statured warriors,

chiefs, and shamans—some standing at eight feet in height. According to Ross Hamilton: “The very tall native people recorded early in American history were said to be of a time-honored tradition of selective mating or marriage…In the Eastern Woodland cultures of North America, there was an effort to preserve genetic lines sustaining, among other things, certain physical characteristics giving rise to a class of nobility over time. Long in political power, family members received chieftainships and the duties affiliated with seats of influence.”

Some believe, me included, that the Allegewi were also the original Mound Builders and their influence among the Lenape kept their mound building traditions alive through the Adena and later, the Hopewell.

**The Spread of the Adena**

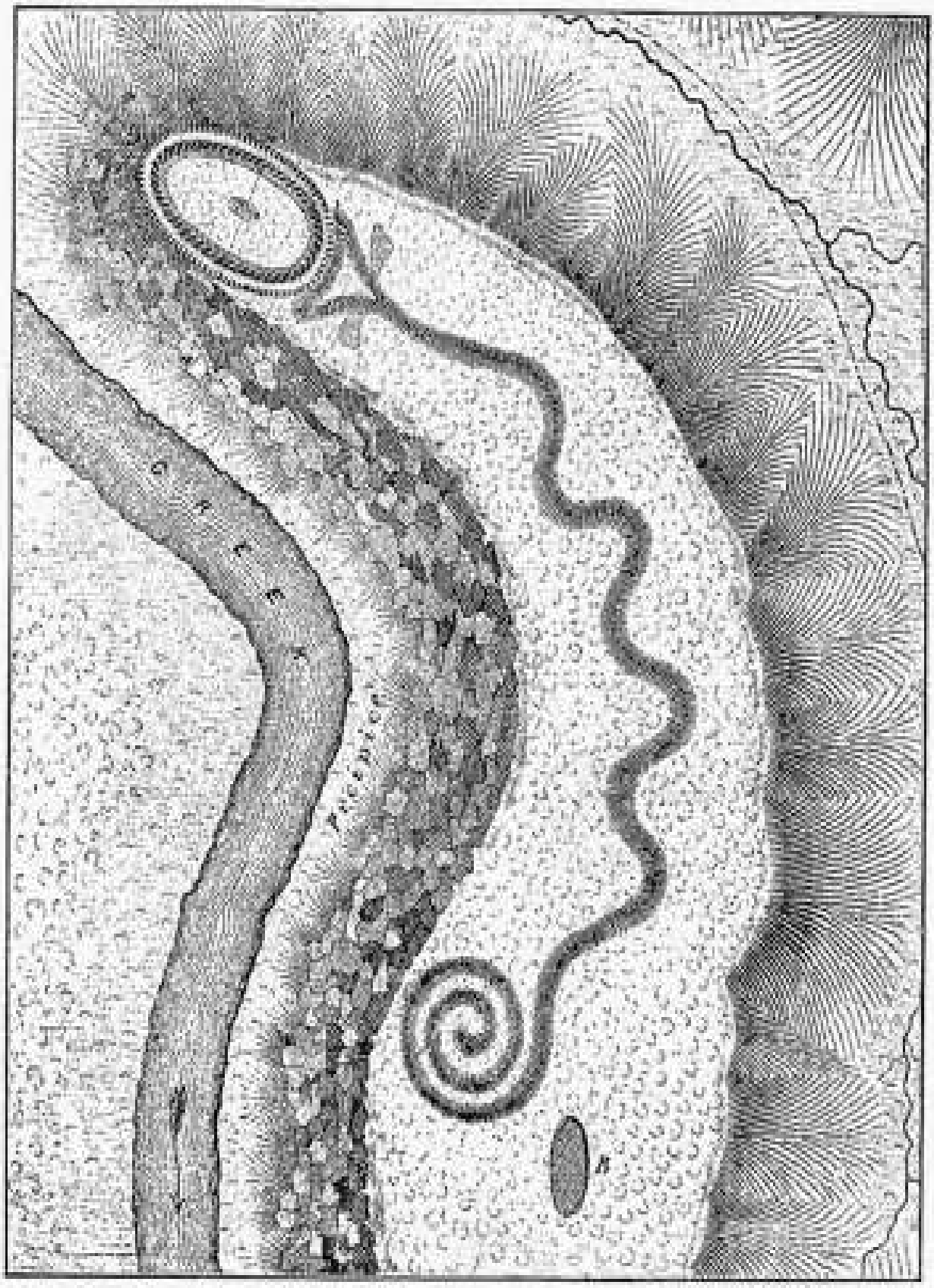
Before tackling the issue of the spread of the Adena, and the subsequent rise of large-statured people throughout North America, there may have been a band of Allegewi that fled their homeland before it fell to the Lenape and Mengwe.

Recall earlier in the book the Choctaw stories of a supernatural race of light-skinned giants called the Nahullo. The Nahullo were in Alabama, Mississippi, and Tennessee prior to the arrival of the Choctaw, and the two groups came into hostile contact. It seems that these Nahullo were Allegewi who fled down the Mississippi River before their homeland fell. There are traditions that say as much. In the words of H.B. Cushman, whose writings were discussed at length earlier: “After years of fighting, the Allegewi were defeated and driven out of their country—retreating southward, and the Delawares and other tribes took possession of their country. Now these Allegewi are without doubt the same stock of people spoken of in Choctaw tradition as the Nahoolo.”1

I believe it is possible that some of these Allegewi refugees may have fallen in with friendly tribes and assumed leadership roles. This could account for the large chiefs and rulers that the Spanish met throughout the present-day

southeastern United States.

Some believe that a band of Allegewi may have fled in a northwesterly direction. According to tradition, the Sioux defeated a tribe of giants in present-day Minnesota. It is possible that there might have been some mixing between the Sioux and a small remnant of Allegewi which could account for the traditions of large-statured chiefs and warriors among the Plains Indians?



The Ohio Serpent Mound made by the Adena.

In time, the Adena began to flourish and increase in population and, so, they looked to expand their territory. Some of the Adena set out for their original Promised Land situated on the present-day East Coast of the United States. These migrations probably began around 1,000 BCE. The Susquehannocks, the “giant people” discussed in the eleventh chapter, that Captain John Smith met at the mouth of the Chesapeake Bay were an offshoot of the Adena who moved east. This mighty class of robust warriors were able to dominate the local resources, and as such, made a lot of enemies. Constant war with their neighbors coupled with diseases brought by the Europeans eventually took their toll on the eastern Lenape. Not long after European contact, the robust Adena traits were no longer present in the population.

Back in Ohio, the Adena looked to expand their territory well beyond their agreed-upon borders. Circa 900 BCE, the Adena broke the treaty that their Lenape forefathers made with their friends the Mengwe by moving north, well into present-day Upstate New York. This started a second great war in ancient America. This time it was the Adena fighting a vicious war against the descendants of the Mengwe who had formed alliances with other northern tribes. Like the first major war, this war would also shift the balance of power in the region and have everlasting consequences.

I am of the belief that the Stonish Giants mentioned in Chapter Five represent a band of warrior class Adena—recall that the Stonish Giants were said to have magical powers, a trait that would have been inherited from the “wonder-working” Allegewi—who were cut off from their people as a result of the war. The Stonish Giants, who had no home or contact with the rest of their tribe, lived in the wilderness—essentially becoming wild—and constantly harassed their northern enemies. Even though at war, it is probable that some limited breeding occurred between this band of Adena and the descendants of the Mengwe. If so, this would account for the records of people of giant stature found among the Iroquois leadership.

Eventually, the Iroquois were able to drive the Adena from their lands and as time moved on, the northern tribes began a southward push. These people represent what mainstream historians would call the Hopewell Culture.

By about 200 BCE, the Adena had largely vacated their former power center in the Ohio Valley. A westward migration took place somewhere around this timeframe in which groups of Adena settled on the Ozark Plateau. To this we can trace the massive stature of the Osage people. Scottish naturalist John Bradbury (1768–1823) said of the Osage people: "The Osages are so tall and robust as almost to warrant the application of the term gigantic: few of them appear to be under six feet, and many are above it. Their shoulders and visages are broad, which tend to strengthen the idea of their being giants."2 Several Indian delegations visited Thomas Jefferson in Washington. Of the Osages, he remarked in a letter to his Secretary of the Treasury that they were, "certainly the most gigantic men we have ever seen."3

As the Hopewell were moving south, so were the Adena. This is evident in the many giant skeletal remains that have been recovered in Tennessee. We can surmise that much like the Allegewi a thousand years earlier, many of the southward-moving Adena may have fallen in among friendly tribes and taken leadership roles and passed on their genes for large stature. Recall from earlier in the book, that de Soto's men battled Indians in present-day Florida who were a head or more taller than them.

It seems that in the same way that the Lenape absorbed the remnant Allegewi into their population, the Hopewell did the same with the remaining Adena. Intermarriages between the Hopewell and Adena—accompanied by a southerly migration—can account for the large stature of some people of the Copena Culture of northern Alabama and southern Tennessee as well as giant burials in mounds credited to the Hopewell.

There is reason to believe that the southern migration of the Adena didn't end in the southeastern United States. There may have been moves much further south—maybe as far as Venezuela. To this (or to earlier Allegewi migrations) we can trace the Caribs.

The Caribs were a people renowned for their height who inhabited the Lesser Antilles and lived on parts of the South American mainland when the Spanish

arrived in the New World. The Caribs were also noted for the practice of consuming human flesh. These claims are probably overstated, although it does seem that some form of ritual cannibalism did take place. In fact, according to some, the explorer Giovanni da Verrazzano was killed by the Caribs and eaten during his third voyage to North America. According to this account, Verrazzano anchored off the island of Guadalupe and took a small crew ashore to explore. The group was attacked by hostile natives and those aboard the main vessel—including Verrazzano's own brother—could do nothing to help. This claim is disputed, however, as another school of thought places Verrazzano's death at the hands of the Spanish. Verrazzano, an Italian by birth, sailed to the New World in the service of King Francis I of France. Some believe the Spanish executed him for piracy.

Interestingly, along with the height of the Caribs, a trait has been discovered among Carib populations that link them to the Adena—the distinctive "Adena jaw." The robust jaws of the Adena, and their skulls, were much different from those of other tribes including those of the Hopewell Culture.3

Many believe that the Karankawas—an extinct tribe who lived along the Gulf Coast of Texas—were related to the Caribs. If true, this would allow us to link yet another indigenous people group, renowned for their physical stature, to the Adena. There were reports of Karankawas who were said to stand between seven and eight feet tall. The Karankawas were also said to have engaged in cannibalism, although there is no direct evidence of this being the case. If you will recall from earlier, Cabeza de Vaca and three other survivors of Pánfilo de Narváez's expedition found refuge among the Karankawas and lived with them for several years. Cabeza de Vaca made no mention of the tribe's cannibalism in his writings; in fact, it was the Karankawas who were appalled by the admission of the castaways that they ate human flesh out of desperation.

Obviously, I have taken much liberty in trying to connect the dots in ancient America. This is no easy task, and it is essentially all just guesswork. That said, it does not take a lot of imagination to think that North America was a stronghold for an ancient race of giants to whom large-statured chiefs and warriors can be traced.

**The Seri**

Mexico's Sonoran Coast is home to an indigenous people who were spoken of as a tribe of Stone Age giants a little over a hundred years ago. These were the Seri, a truly unique people of whom little is known. Today, there are less than one thousand Seri alive—a small number, but an encouraging one when considering that European-introduced diseases and the Mexican Army drove them to the edge of extinction.

The Seri were large, fierce warriors unlike any other tribe in North America. They often clashed with Mexican authorities and with Sonoran ranchers. The following excerpt recounts a series of raids carried out by the Seri:

Reports are prevalent that the Seris Indians, inhabiting Tiburon Island, in the Gulf of California, lately crossed to the mainland of Sonora, Mexico, and are raiding the ranches. The Seris number about 300 and are one of the tallest races on the Continent, nearly all measuring 6 feet 4. It is asserted by some that they are cannibals. They prefer raw decomposed meat to cooked. In looks, language and manners they are different from any other Indians in America.

Many fishermen have attempted to stop at their island, but they did not remain long and considered themselves lucky when they got away. They have never before been known to leave the Island upon depredating excursions, and their present raid is a complete surprise to everyone. They have often crossed over into Sonora trading expeditions, but they came in small parties and manifested no desire to commit depredations. Acting Governor Carroll, of Arizona, is taking steps to send a force of troops to the frontier to check their advance.4

The Seri lived on Tiburón Island, Mexico's largest island, located in the Gulf of California. The island was once known as the "Isle of Giants" due to the large stature of the Seri. Professor W.J. McGee, who studied the Seri on

behalf of the Bureau of Ethnology, believed that members of the tribe grew for their entire adult lives. He is quoted as saying: “One of the most remarkable things about the Seri is that they seem to keep on growing all their lives, certainly an extraordinary phenomenon from a physiological viewpoint.”

Marveling at the physiques of the Seri and their physical fitness, Mc Gee said: “There are no fat people among the Seri, and in respect to physical vigor they are marvelous. Of erect yet easy carriage, great breadth and depth of chest very slender of limb, but possessing unusually large feet and hands, they exhibit a bodily activity that can hardly be equaled.”5

A SERI ISLANDER—OVER SEVEN FEET HIGH

An illustration from The Daily Republican (Monongahela, Pennsylvania), for its April 22, 1891 issue, showing an enormous Seri warrior.

The women of the tribe averaged five feet nine inches in height and the men were well over six feet. There were many who exceeded seven feet in height. In earlier times, even greater heights were reported among the tribe. Perhaps like the Tiremenen of Patagonia or the Susquehannocks of the eastern United States, European contact, and the resulting diseases, coupled with constant warfare with their neighbors, took their toll on the legendary heights observed among the people.

The Seri were known for their near superhuman traits, and as hunters, they were unparalleled. They were also renowned runners—so gifted that they hunted by chasing their prey. In fact, it was taboo in Seri culture to kill an animal without giving it a fair chance at escape. Seri hunters would simply find their target and chase it to the point of exhaustion and kill it with their bare hands. It was a favorite among Seri boys to hunt jackrabbits in this manner. Vaqueros (cowboys) on the Sonoran mainland told of Seri who were able to outrun horsemen in the desert. And speaking of horses, horse meat was a favorite among the Seri. Again, the exceptional hunters would set off on foot and reach nearly superhuman speeds and catch the horses and break their necks. The following excerpt, from a well-circulated news story in the early 1900s, written by Frederick R. Toombs, illustrates the Seri knack for dispatching horses:

When they surround and capture horses, or kine, they never think of mounting the beasts even when pursued. Immediately they knock out the brains and break the necks of the animals, perchance to tear the writhing body into quarters and flee for their lives with the reeking flesh, still quivering, on their heads and brawny shoulders.6

The Mexican authorities, local ranchers, and other indigenous tribes hated the Seri who were extremely xenophobic and had a penchant for attacking strangers. This came to light beyond the Mexican border after members of the tribe killed two American newspaper reporters who had ventured onto Tiburón Island in 1894.

In 1905, three men from a mining expedition went missing in what became known as the Tiburón Island Tragedy. It was widely believed that the Seri were responsible for the missing miners, but most likely, the men succumbed to dehydration in the hot and inhospitable environment.7

To further add to the Seri reputation for being "untamable," it was said that they engaged in cannibalism (a charge denied by the tribe); ate carrion; they did not cook their food; utensils were unknown among the tribe and they tore at their food with their teeth and hands. How much of this is true, and how many of the unflattering descriptions were born out of hatred for and a misunderstanding of the tribe is hard to determine.

It is interesting that there are no other tribes in Mexico related to the Seri, and their language is unlike any other language found in North America. Who are these mysterious people, and where did they come from? DNA testing conducted on members of the tribe has revealed that they are related to the Warao Indians of Venezuela.8 Recall the southerly migrations of the Allegewi, and later, the Adena discussed earlier—some are believed to have reached Venezuela. I can't help but wonder if perhaps there is a connection—maybe a distant connection—to the Allegewi and/or Adena. During their exodus from the Ohio Valley, did a group of giants go to Sonora and then later split with another group heading much further south? Or, did a group that moved to Venezuela head north later and settle on the isolated Sonoran coast? Speculation is useless, but nevertheless, it is interesting food for thought.

## Cliff-Dwelling Giants

During the course of my research, I have come to the conclusion that the more I learn, the less I know. This is especially true with the topic giants; I am led down one rabbit hole only to go down another, and when I answer one question to my satisfaction, several others arise. It feels as if I never really get anywhere with these ancient mysteries; I spin my wheels, or at best, drive in circles—if I'm lucky, I drive down one dead-end road after another. To be honest, though, that is what draws me to this type of subject matter.

I thought I knew, at least a little bit, about the ancient Cliff Dwellers from America's Great Southwest. What I did not know—not until I began conducting research for this book—was that there may have been two different cliff-dwelling cultures. To take it a step further, there may have been two distinct races of Cliff Dwellers. The "normal" Cliff Dwellers that we think of were the Ancestral Pueblo people, or the Anasazi; the other group might have been an ancient race of giants. The enormous stature of this other enigmatic group of Cliff Dwellers only represents a piece of the puzzle; among their skeletal remains, strange writings have been discovered and the people display surprising features.

There was a story on the second page of the Goodland Republic on May 4, 1894 that spoke of an incredible find among ruined cliff dwellings in southeastern Utah. Excavators discovered seven well-preserved mummies along with a man of "giant stature." Perhaps the most curious aspect of the discovery is that the mummies had red hair, not the black hair that you would expect from ancient peoples of the region, and one of the mummies had a moustache. The article said: "They are not bodies of the cliff dwellers, but some race who lived before them, as they were found beneath the ruins of the cliff dwellers' habitations, and their hair is reddish instead of black, as with the cliff dwellers."

An attention-grabbing headline appeared in the Leavenworth Times on Dec 6, 1900 that read: "Ancient Cliff Dwellers were a Race of Giants." The subheading said: "Believed to have been of Egyptian Origin." Wow! According to the article, Dr. George I. Cole, a famous archaeologist at the

time, sent specimens of pottery and other relics he found in cliff dwellings in New Mexico to Northwestern University. The article went on to discuss various other relics in the university's collection, most of which came from Arizona. Later in the piece, Northwestern University made a startling admission, saying: "Northwestern has the femur bone of a woman nineteen and a half inches long, indicating an Amazon eight feet and four inches tall. Most all the bones and mummies found go to show these people were a race of giants." The article went on to discuss the origins of the mysterious people:

"In Southwestern Utah, Southwestern Colorado and over a great part of Western Arizona," said Dr. Cole, "are to be found traces of a race which was of a high order of civilization, but of which we know but little. We are able to ascertain but little of the history of either the ancient or modern cliff dwellers, for such these people were. The fact that there is so little known of them gives rise to various theories of who they are, where they came from, and when they came.

"Where they came from no one can say, but there are several theories advanced which can easily be supported… Another theory is that they were adventurers in quest of new fields, that they came to this continent and became the founders of the cliff dwellers. Still another is that they were the descendants of the lost tribes of Israel, and there is much reasonable evidence in support of this theory.

"I believe that these people were of Egyptian origin. The monuments and buildings are pyramidal after the Egyptian type: the pictorial writing of the cliff dwellers is the hieroglyphic writing of the Egyptians; the skulls are of the Egyptian shape. I am not however, a supporter of the theory that the present Pueblo Indians are descendants of the ancient cliff dwellers…"

The Marshall County News of Marysville, Kansas ran a piece on November 10, 1899 that included several points of interest to "alternative history" buffs such as me. The article hit a home run: it mentioned giants; it spoke of an

ancient people in the New World that were Caucasian; and it approached the subject of both Chinese and Egyptian inscriptions in New Mexico. I have long contended that ancient America was not as ethnically homogenous as we have been led to believe. I think quite the opposite is true—the America of the remote past was every bit the melting pot as modern-day America. The following are excerpts from the article:

New Mexico has its Pompeii and its Herculaneum; it has its extinct Vesuvius and its extinct Aetna; it has ruins as old and as interesting as those of central Asia and of Egypt. Not far from Santa Fe, the ancient capital of New Mexico, in the Santa Clara canyon, there are buried the ruins of a city older, perhaps, than Rome, but less known than Nineveh or Babylon. Only a few weeks ago the Rev. G. S. Madden and a party of scientists made an attempt at systematic excavation, and they only dug out two rooms of a communal building 300 by 400 feet, three stories high, and containing at least 2,000 rooms. The finds and discoveries that they made are merely an indication of the great discoveries that might be made if the cliff dwellings were excavated on the scale and with the thoroughness with which Pompeii has been explored. The rooms showed that the cliff dwellers deserted the house in a hurry… The most important find was that of nine skeletons, which are proof that the ancient cliff dwellers were not Indians but were allied to the Caucasian race. The forehead of the skull is well formed, while the posterior part of the head is almost flat. In the course of evolution, it is supposed, the incisors of the cliff dwellers were transformed into grinders, for the cliff dwellers were evidently vegetarians. In their houses are found corn, and they evidently grew and smoked tobacco. Some skulls that were found in cliff dwellings on the Gila had long red hair. In that part of New Mexico were also found monuments with inscriptions much like those on Chinese monuments, while in other ruins were discovered remains of monuments of the Egyptian type. The reason for the sudden evacuation of Santa Clara cliff dwellings is found in the immense stream of lava which poured forth from a crater only a few miles from Santa Fe and covered many square miles with lava and ashes…

…A volcanic eruption like that which destroyed Pompeii and Herculaneum that caused the cliff dwellers to flee from their homes. It was probably at that

time that the Indians coming from the north began crowding the cliff dwellers to the south, for one of the skulls found has a hole on one side as if made by an arrow, while on the other side it is fractured as if with a club. The cliff dweller to whom it belonged had probably fallen in the defense of the city against the Indian invaders. The cliff dwellers were giants in their day, for one of the femurs found measured twenty inches and must have belonged to a man between seven and eight feet high.

There are other reports of Chinese and Egyptian hieroglyphics in the Southwest. A story in the Oakland Tribune published on January 3, 1926 told of a city in Nevada that was an astounding six miles in length that may have been over 5,000 years old! The piece also mentioned the discovery of inscriptions of hieroglyphic characters similar to both Chinese and Egyptian writing styles found in New Mexico and Arizona.

In New Mexico, north of Roswell in Guadalupe County, excavators unearthed stones with “curious inscriptions” with the remains of a twelve-foot giant underneath. The skeleton had a chest that measured seven feet in circumference; its forearm was four feet in length; some of the teeth were the size of walnuts.9 Another oddity: each foot had six toes. This trait—extra digits—which I discussed earlier, was commonly found among giant skeletal remains.

Though the following tale does not necessarily involve cliff-dwelling cultures, an interesting find inside of a rock face seems to call for a brief mention. In 1892, prospector Andrew Pauly worked his way through what he believed to be the sealed entrance to a treasure chamber in Arizona’s legendary Superstition Mountains. The chamber was ten feet high spanning an area that was at least eight hundred square feet. On the ground lay the skeletons of seven warriors, as evidenced by their copper shields, spears, and axes. Each of the skeletons was at least seven feet in length.10 Who were these people? Was this a sacred tomb that had been cut into the mountain?

There is direct corroboration for my earlier mention of two distinct cliff-dwelling groups, or races, in an article titled “Arizona Giants” that appeared on April 19, 1915 in the El Paso Herald. The article spoke of the remains of

giants, eight feet in height, that exhibited traits found in the Adena/Hopewell people of the Ohio Valley. Did a group of Adena people move here long ago? Did a band of Allegewi head west as their power center fell? Or, were the Allegewi here long before they made the Ohio Valley their power center?

Interestingly, another cliff-dwelling settlement lies only thirty miles away. The people who inhabited this settlement were the “normal-sized” Cliff Dwellers. Normal-sized people who lived in cliff dwellings a short distance from a giant-sized people who also lived in cliffs surely sounds odd; however, this sort of thing is not as uncommon as one might think. In the early days of America, as the population spread westward, settlers recovered many giant skeletal remains in addition to skeletons of a diminutive group of people. In his work The Natural and Aboriginal History of Tennessee: Up to the First Settlements therein by the White People, in the Year 1768, John Haywood (1762–1826) penned the following passage:

A number of small skeletons were discovered a few miles from Sparta, Tennessee, in White County, an account of which was given by a Mr. Lane. The graves were about two feet in length, fourteen inches broad, and sixteen inches deep. These extend promiscuously throughout the farm of Mr. Lane, and in a large and closely connected burying-ground in the vicinity; there were others of the same description four miles south of Sparta, and it is said that hundreds of them might be found throughout the locality.

There was a time in which it was widely believed that an ancient race of pygmies inhabited portions of modern-day Tennessee, North Carolina, Kentucky, Ohio, and beyond. The following is taken directly from Smithsonian writings, which have been digitized and can be found on its website:

When Kentucky was first explored, great numbers of human bodies are said to have been found in a state of preservation in a cave near Lexington. As the

pioneers did not appear to attach much importance to antiquities, these bodies were not preserved. The bodies found in a saltpeter cave of Kentucky are said to have been considerably smaller than men of our times, and their teeth are described as long, white, and sharp, and separated by considerable intervals.11

The subject of a North American race of pygmies really is a topic for another day, and probably a good topic for another book, but it seemed appropriate to at least mention it here in these pages.

Circling back to cliff-dwelling giants, to close out this section of the book, I will leave the cliffs of the Southwest behind and look to the east. This will take us to another cliff-dwelling culture that lived in the bluffs above the Tennessee River in modern-day Alabama. The Ottawa Daily Republic ran the following report on February 12, 1896:

A number of important archaeological discoveries are being made in the bluffs along the Tennessee River near Florence, Ala. A few days ago, a party of Florentines made an important discovery in a cave high up the bluff, near Bainbridge Ferry, a few miles above Florence. The cave is far above high water and is accessible only by means of a ladder 50 feet long. Within the cave were found human bones and curious pottery. The bones bore evidence of having belonged to a race heroic in size, and the pottery is unlike any found in the Indian mounds in this section. The cave is a large one and leading off from it are several smaller caverns which appear to have been the work of men. Old residents in the neighborhood tell of another cave which was found near the same place years ago, but which was closed by an earthquake. The bluff at the point where this last cave was found is fully 200 feet high, and it is believed there are other caves in it similar to the one explored, that have been closed up with large rocks by the people who used them as a burial place for their dead. Some months also a similar cave was found below Sheffield by parties from Barton Station, which had been cleverly closed, and in it were also found human bones and pottery. It is thought that a race of cliff or cave dwellers once made their homes in the

bluffs along the Tennessee, and the bones and pottery recently discovered are believed to belong to a race which has been extinct for many centuries.

It is clear to see that there is more than meets the eye regarding the ancient Cliff Dwellers—much more. Who were these giants that lived in cities cut inside of cliffs throughout the country?

## The Giants of the Channel Islands

Long ago, the Channel Islands, off the California coast, were home to a race of giants, or, at least, a subclass of robust people who most assuredly occupied the upper echelon of an ancient society. The giants of the Channel Islands are yet another piece of the convoluted jigsaw puzzle that is the hidden past of ancient America.

It was “Doctor” Ralph Glidden (1881–1968)—who was really nothing more than a grave robber—who popularized the Channel Island giants, but large skeletal remains were found on the islands long before he began his plunder and also after he stopped. In the pages to follow, I will discuss Glidden’s activities in detail.

Before moving forward, it is worth noting that there is a myriad of tales of giants who inhabited islands. I can think of several former “Islands of Giants” covered in the book so far—Tiburón Island, Curaçao, and Pedro Salazar’s Island of Giants off the coast of the southeastern United States. Then there were also the Karankawas who lived on Galveston Island and the Texas Gulf Coast; the Caribs of the Caribbean Islands; Sri Lanka (or a sunken landmass) was home to giants in Hindu tales; the South Pacific is dotted with islands that have stories of giants—it is rumored that a remnant of a giant race could be alive in the Solomons today! Is there something about islands, and inhabitants of large stature, that should make us look for a connection? Maybe so.

Goleta
Santa Barbara
California
Point Conception
Ventura
San Miguel
Santa Cruz
Anacapa
Santa Rosa
Channel Islands National Park
Los Angeles
Long Beach
San Pedro
Channel Islands
Newport
Santa Barbara
Santa Catalina
Two Harbors
Avalon
San Nicolas
California
San Clemente
PACIFIC OCEAN
0
50 km

The “Island Rule,” or the “Foster Rule,” is a hypothesis proposed by J. Bristol Foster in 1964, that says small mammals on an island evolve and grow to larger sizes than their mainland counterparts and large mammals evolve into smaller sizes. The rule—though it has been called into question as of late—gives a working model to explain gigantism and dwarfism found in island populations. The basis of the rule is as follows: On an island, resources tend to be limited; therefore, larger species will evolve to a smaller size. Conversely, smaller species are faced with less competition for resources and have fewer predators than their mainland counterparts and are able to grow larger; the large size gives a competitive advantage to the species and is passed on as an evolutionary trait.12 The examples to follow, while not all mammals, show the rule at work in various species: the Komodo dragon; New Zealand’s moa, now extinct; giant rats in the Solomon Islands; the extinct pygmy mammoths of the Channel Islands; Madagascar’s large, hissing cockroach; the endangered Key deer of the Florida Keys; and many more.

Although never observed, it stands to reason that this evolutionary process could work in human populations, too. If there were large-statured people on the islands in leadership positions who practiced selective breeding, they would have a competitive advantage for resources over other people on the island. In this way, could a twisted version of the Island Rule ensure that large-statured populations grew even larger?

## Glidden’s Excavations

Ralph Glidden was born in Massachusetts, moved to Catalina Island with his parents at the age of fifteen and worked as a carpenter before becoming a self-styled archaeologist. It is not clear where his title of “Doctor” came from; no records exist of his receipt of a doctorate or of him even graduating from high school, for that matter.

Glidden’s claim to fame comes from the looting of hundreds of Tongva

graves on Catalina Island. The Tongva people inhabited the Channel Islands and the Los Angeles Basin on the California mainland. At the time of contact with Europeans, it is believed that the Tongva population was between 5,000 and 10,000. By the twentieth century, the Tongva presence on the islands was gone completely, and they were also near extinction on the mainland. Today, around 1,700 people claim Tongva ancestry.

During his excavations that he mostly carried out in the 1920s, Glidden unearthed 3,781 skeletons including many purported giant skeletons. The largest skeleton he found was nine feet two inches tall, and many were seven feet or more.13 Along with skeletons of extraordinary height, Glidden found many with six fingers. As mentioned, extra fingers and toes, and double rows of teeth, are common traits found among the remains of giants. Glidden's most intriguing find was a "princess" buried with sixty-four children:

**GRIM RELICS**

**The Weird Spectacle—187 Human Skulls—With Which Prof. Glidden Startled Philip K. Wrigley, a Visitor to His Camp.**

This gruesome photograph appeared in The Ogden Standard-Examiner on November 10, 1929.

Within a stone urn weighing 134 pounds and fashioned as skillfully as though by modern tools instead of primitive implements was found the skeleton of an Indian girl between five and seven years. Her hands apparently had clutched the rim of the urn, whose rich ornamentation of wampum bespeaks her royal lineage.

In a circle with the urn as a center were counted by Prof. Ralph Glidden, curator of the Catalina museum of Channel Island Indians, the skeletons of 64 children buried in tiers four deep with small heads touching each other.

Beneath them was the skeleton of a seven-foot man. A spear blade was fixed in the ribs.14

There are many problems with Glidden's work such as sloppy documentation and abysmal record keeping, but the biggest issue with his excavations was his penchant for opening sacred graves. This, however, was not much different from what other archaeologists—established and credentialed archaeologists—were doing in his day. Glidden, though, displayed a callousness that far exceeded the norm—as bad the norm was during his time—and this ended up being his undoing. Glidden either didn't realize or didn't care that he was desecrating sacred sites and committing the ultimate act of disrespect against the ancestors of a proud people. It is the activities of the Gliddens of the world that brought about the Native American Graves Protection and Repatriation Act (NAGPRA) which became law in 1990.

Philip K. Wrigley, son of the chewing gum magnate William Wrigley, Jr., who owned the island, came to Glidden's camp one evening to look in on the progress of his excavations. Glidden startled Wrigley when he lifted a tarp off the ground—there were one hundred eighty-seven human skulls neatly

arranged on the ground underneath.15

Glidden’s methods and wanton disregard for the sacred bones he was unearthing led to his financial backers looking to distance themselves from him, and they eventually withdrew their support altogether. Without wealthy industrialists bankrolling his efforts, Glidden turned to his museum, which operated from 1922–1950, as his chief source of income.16

Glidden’s museum was an epic showcase of depravity. Named the Catalina Museum of Island Indians, Indian bones were incorporated into the architecture of the building! Bones from hands and feet lined windows; arm and leg bones bracketed shelves that held skulls; shoulder bones and vertebrae hung from the rafters.17

# How Our White Indians Are Rising Out of Legend Into Fact

AT RIGHT
This Skeleton of a Man Who was 7 Feet 8 Inches Tall Reposed Below the Tomb in Which the Remains of 64 Children Were Found.

## *Found—the Mysterious Royal Burying Ground of Blonde Children Fathered by a Race of Giants 3,000 Years Ago on Catalina Island*

THAT a race of magnificent, tall, white Indians once roamed the Americas long before the first European sailed toward the Atlantic has been a subject for mild, almost incurious debate among archaeologists. Some of them took the thing very seriously; it was regarded as picturesque legend. But new amazing new discoveries have confirmed beyond question that white men had already lived in America for centuries when Columbus landed.

How finds on Catalina Island, off the California coast, overshadow in richness and significance most of the archaeological events of recent years. Digging on an outlying part of the island, long the favorite "location" for movie directors seeking atmosphere, Professor Ralph Glidden, curator of the Catalina Museum, has uncovered overwhelming proof that a fair-skinned, tow-headed, highly intelligent race once lived in the West.

His discovery of a vast cache of skulls, bones, arms, heads,

EXCAVATOR
A Member of Prof. Glidden's Party—Pretty Miss Agnes Holt, With One of the Carved Bone Medals and Clam Shells Which Fascinated Is the Indian Princess.

Young Miller Craubalk, Jr., of Catalina Island, Holding a Giant Canine Tooth of the White Indians' Teeth, 4,000 of Them, Exactly Like Ours Are Set in Jaws. Not a Single Tooth Showed Marks of Decay.

from the god-

vampires and domestic utensils, is no ordinary Indian relic find. Not only does it reveal the existence of a white race of Indians living in America some 3,000 years ago, but it poses a tragic mystery.

Professor Glidden's first startling find was a huge funeral urn carved out of stone, and containing the skeleton of a young girl, coverlaid in an upright position within, the finger-bones of her little hands clenched over the weapon-inlaid bribe. In a circle surrounding the urn were interred the bodies of sixty-four little children, in three deep rings, their small heads placed close together.

Some five feet below the children was the skeleton of a gigantic man—a man measuring 7 feet 8 inches from the top of the skull to the ankle bone. A spear blade was embedded in the ribs of the left side. There was conclusive evidence—including threads of hair—that all these people were blondes.

The sand within the funeral urn had the appearance of ground crystal. It differed from the sand in the beach just without and may have been sacred stuff used only in the burial of royalty. Around the shoulders of the girl in the urn hung a necklace several yards long, made of minutely carved clam beads. At the bottom of the urn was a larger spear blade.

What ghastly accident, what whale-like slaughter, what untold holocaust did, caused the deaths of these 65 young people?

Were the Catalina Indians, known as worshippers of the sun god Chinchinbach, addicted to the fearful ceremonial rites of child sacrifice as in records of the ancient peoples of Mexico, the Toltecs and the Aztecs? Or did they follow the horrible custom of slaying the attendants and physician

GRIM RELICS
The Wicked Spearheads—197 Bronze Blades—With Which Prof. Glidden Stacked Philip K. Wrigley, a Visitor to His Camp.

posed to the site. In the daytime he would place them in rows in front of his tent. At night he covered them with tarpaulin to keep out the dampness.

One evening Philip K. Wrigley of Chicago, whose father, William Wrigley, Jr., owns Catalina Island, visited the expedition's leader. Wrigley had been on a strenuous wild mountain goat hunt and stopped by to ask how Professor Glidden was getting on.

"Fine," replied the professor, and pulled away the tarpaulin. The revelation was startling—197 bronze skulls, staring galishly at Mr. Wrigley in the moonlight.

The whole significance of the finds just related has not yet been worked out by anthropologists. But

VICTIM OF HUMAN RITE
The Premier Find: An Ostrich Feathered Lion Headdress the Upright Skeleton of a Young Girl, Buried Near the Urn, Prof. Glidden Says Up the Remains of 64 Children, Who Met Death to Accompany the Indian Princess Upon Her Last Journey.

ruddy and very smiling."

Now the cryptic entries in the priest's diary have been verified. No longer can Europeans lay claim to being the first white immigrants to the New World. But how did the sun god worshippers reach the island themselves? One theory—recently given considerable substantiation—is that they migrated from the north many centuries ago. This assumption has been lent weight by Roland C. North, the American explorer, who brought back from the wilds of Borneo, on the Isthmus of Panama, three young members of the Kon Mon Indian tribe, who were possessed of golden hair, pale blue eyes and white complexions.

At first these white Indians were believed by scientists to be albinos. But careful examination proved that they were not, although they did possess some albino characteristics. There are three theories about them. One is the supposition, not well borne out, that they suffer from a disease called "hemaderosis," common in the West Indies; in some quarters they are believed to be abnormal racial types, and a third theory is that their white complexions are the result of deficiencies in the melanine glands.

Mr. North described his discovery of the Patamonian white Indians in a letter to the London Times. He wrote:

"I visited Ian Paguina, Chief of Chiola, or King of the Darien. At my request Ian Paguina called a conference of all the chiefs of Darien. I told them I wanted to see the white Indians that have existed in Darien from time immemorial, long before the coming of the Spaniards. The chiefs called in the white Indians. They came from the mountains, from secluded valleys, from isolated islands. They are numbered by the hundreds, if not by the thousands."

These young white Indians Mr. North brought back to America with him, two boys and a girl. The boys and the girl had golden hair, blue eyes and white, tender skin. Their eyes, as in the case with albinos, were extremely sensitive to light, and both the boys' irises were blemished with "liver spots." Their gums were pink, their skulls unusually vexed and differing markedly from the skulls of typical Kon Mon Indians. They were not, clearly, however, true albinos, and it is possible that they were the descendants of a race of white people

WHITE INDIANS OF DARIEN
White Indian Children of Darien, on the Isthmus of Panama, Photographed With Roland G. North, American Explorer, Who Discovered Them.

who inhabited Central America many generations ago. Perhaps the ancestors of these young people made their way up the Pacific coast of the American to California—which was then a virgin wilderness unknown to the Old World.

During the expedition to the interior of Catalina Professor Glidden collected the skeletons of 2,701 Indians. The largest he found was of a man, 9 feet 7 inches tall. Practically all the male adults were of gigantic stature, averaging around 7 feet in height.

One of the curator's chief problems was to dry the skulls, which he found buried in damp sand near the water's edge. Great care had to be taken that they did not crumble when exposed to the air. In the daytime he would place them in rows in front of his tent. At night he covered them with tarpaulin to keep out the dampness.

Above, Rare Whistle, 3,000 Years Old Found on Catalina Island, by Prof. Glidden.



These Ingenious Needles, Also of Bone, Were Used by the Ancient White Tribe to Fashion Sea Weed Into Garments.

the establishment on foot of the old story of a fair race of giants in America is causing a new land to be written into the text-books. It may result finally in a revision of our ideas as to where the white race originated—and as to how the primeval races reached what is called the New World.

# This Girl's Few Pennies Turned Into $120,000

MADE RICH
This Photograph of Miss Anderson, of Micklefield, England, Was Taken While She Was Overjoyed With Her $120,000 Winnings on a 50 Shilling Bet.

TODAY Miss Anderson is rich. A few weeks ago she was a girl in the very moderate circumstances living in the remote English village of Micklefield, in the Forest of Deep.

Her present fortune, rated at 24,000 pounds sterling, is translated in the Tripp was the horse allotted to her, for shillings she doddled to bet on a horse named Tripp in the big Derby race at Epsom, England. Tripp was

Arrow Points to Tripp, Winning His Sensational Victory in This Year's St. Leger Stakes at Epsom Downs, England.

A qual, naturally, she became attached to the animal. Her wheelings in the derby were a penal sum, or almost $4.

With this $5 Miss Anderson bought a ticket for the Calcutta Sweepstakes. Strangely enough, at the first drawing Tripp was the horse allotted to her. The was overjoyed, because she had great faith in that particular steed.

And again Tripp finished first. His victory won for Miss Anderson about $120,000 on the sweepstakes ticket. Untold fortunes changed hands as a result of her lucky "break." Tripp was not accused of victory until the last moment of the race; he finished first by a short head.

Money does comes so easily as this usually goes just as fast, either in a burst of spending or various luxuries of the kind. Miss Anderson, who is fortune, and sensibly minded, declares she will invest her money in gilt-edged bonds. "Of course, I'm going to have a few pretty things. After all, why shouldn't I?"

This news article highlighted many of Ralph Glidden's discoveries.

Lifelong Avalon resident and local historian Jeanne Hill remembered paying thirty-five cents to visit the museum in the 1930s: "It was scary, very scary," she said. She went on to recall: "Bones piled up all over the place. One skull had a light on in it." 18

In July 2016, bones from Glidden's collection were returned to the Gabrielino-Tongva tribe for proper burial. A portion of the bones were buried at an undisclosed location on Catalina Island. Weeks later, the remains of 2,000 people from various collections—some from Glidden's collection—were reinterred at a secret location in the Santa Monica Mountains on property owned by the University of California at Los Angeles.19

# Earlier Discoveries

What gets lost in the Glidden controversy is something incredible—a people of enormous stature once inhabited the Channel Islands! Who were these people? Were they Tongva or predecessors of the Tongva? Were they a separate people, perhaps "white Indians," as some have proposed? Did a scenario like that of Easter Island play out off the coast of California—two distinct groups like the Long Ears and the Short Ears, the former a tyrannical ruling class of giants and the latter an oppressed normal-sized people? Were the giants of the Channel Islands like the Adena (or perhaps descended from Allegewi stock?) who had an elite class of large individuals among their ranks? Were these the "seafaring giants" that we have seen in stories from South America, the South Pacific, and other remote locations? If so, were they escapees from the Levant fleeing the extermination campaign of the armies of Israel? There are dozens of questions and few, if any, answers.

Although the methods employed by Ralph Glidden were sickening, this in

and of itself does not negate his claims of unearthing giant skeletal remains on Catalina Island. In at least one instance, it has been verified—at least to a degree—that Glidden did, in fact, find giant skeletons during his excavations. While searching through a box of Glidden's photographs, author and researcher L.A. Marzulli found a picture of Glidden beside a large skeleton in situ. Marzulli had the photograph analyzed and the results determined the skeleton to have been eight feet and six inches long.20

As stated before, others have discovered large skeletal remains on the Channel Islands both before and after Glidden's digs. This lends credence to the notion that Glidden unearthed a mysterious giant people. Well before Glidden even broke dirt on Catalina Island, the Channel Islands were thought to have been home to an ancient race of giants as evidenced by the following newspaper excerpt:

The Island abounds in many natural curiosities, and there are peculiar ridges and mounds suggestive of some rites and ceremonies among the ancient inhabitants. Who these people were and where they disappeared and why, no one seems to know, but there is every evidence that years, perhaps centuries, ago the now almost desert island was inhabited by a large and vigorous race of Indians, who were mariners and fishermen and the equal of any tribes found on the mainland.21

On San Nicolas Island, giant bones were discovered well before Glidden began his plunder on Catalina Island. According to a report from the New York Sun:

At the extreme western end of the island there is a colossal precipice 1,000 feet in height, its chasmed and slitted face softened by a luxuriant growth of emerald moss and lichens. The strangest of all the sights on this island is to be seen on the broad plateau south of the Chinese camp at Coral Harbor. Here acres of the sand are littered with hundreds of disjointed skeletons.

Measurements have been made by several scientists of the thigh, leg, and arm bones, and literally bushels of skulls and other parts of the human frame have been brought to Los Angeles from San Nicolas Island for investigation. The general opinion is that the physique of the Indian race that swarmed over the island then was much larger than that of any civilized race of today, and that some of them must have been seven feet three inches tall. The skulls of this extinct tribe often measure several inches more than some of the large skulls of today.22

In Hubert Howe Bancroft's The Native Races of the Pacific States of North America, Volume 4, Bancroft retold a secondhand account of a Mr. Taylor who spoke of a San Buenaventura resident who had often come into contact with giant skeletons inside the caves on Santa Rosa Island. Due to the staggering number of skeletons in the caves, they probably served as burial grounds. The man recounted that inside the caves, many of the skulls scattered about had double rows of teeth lining the jaws.

In 1959, long after Glidden had stopped his excavations, skeletons over seven feet in length were discovered on Santa Rosa Island. Among the remains—skulls with double rows of teeth.23

In conclusion, we can all agree that Ralph Glidden's actions were deplorable; however, this does not mean we should dismiss the idea that a population of giants once inhabited the Channel Islands. Even putting aside the discoveries of Glidden, there is still enough reason to believe people of enormous stature roamed the islands long ago. It is a shame that Glidden's methods and his horrible museum have cast such an ugly light on the subject.

## The Wa-gas & Ancient Giants

Westward expansion in the United States by early pioneers introduced them to many mysteries regarding the ancient history of the land, most of which has been systematically covered up. The very questions themselves about the North American past have been relegated to the stuff of fringe Internet message boards. Call it fringe if you want, it doesn't change the fact that there is much more to our history than what we have been told.

According to the book To the American Indian, written by Yurok author Lucy Thompson (1856–1932), or Che-na-wah Weitch-ah-wah in her native language, when Europeans began colonizing the New World, they were greeted warmly by her people. In fact, she went so far as to say that her people rejoiced when the pale-skinned strangers appeared believing that an ancient white race known as the Wa-gas had returned after a lengthy absence. They believed the Wa-gas' homecoming would usher in an age of peace, prosperity, and happiness into the world, and the Wa-gas would banish evil once and for all. Unfortunately, Thompson's ancestors could not have been more wrong about these light-skinned newcomers—they were not the noble Wa-gas—they were nothing like them!

## Culture Heroes

It seems that the Wa-gas were the Yurok version of the culture bringers that we see in legends throughout Central and South America. The Yurok tale, however, has a different spin on it. According to Thompson, when her people reached the Klamath River, the area was already inhabited by a race of white people called the Wa-gas. The Wa-gas had settlements all over the North American continent, and they welcomed the newcomers with open arms. The Wa-gas were a friendly, peaceful people who had a highly civilized and advanced culture. They were morally upright and shared the land freely with the Indians. The Wa-gas taught their arts and sciences to the Indians, and together, the two groups thrived in peace and prosperity. It was truly a golden age.

The two groups lived in peace and harmony and there were intermarriages between them. As time went on, for a reason unknown to the Indians, the Wa-gas announced that they would be leaving. This was perplexing as they were not driven out by any external factors such as war or famine. In a sad farewell, the Wa-gas departed heading north from whence they came. Most of the people who were of mixed race left with the Wa-gas; only those who were of three fourths or more Indian ancestry stayed behind. According to Thompson, it is the intermarriages long ago with the Wa-gas that led to many of her people being fair-skinned.

The friendly Wa-gas, who taught arts and sciences and the things of high culture to Thompson's ancestors, promised to return someday—hence the excitement when her people encountered the first Europeans on the shores of the New World. It wasn't only Thompson's people who were fooled by pale strangers believing that a prophecy was being fulfilled by their arrival—there were many others. The people of the Inca Empire waited for the return of the bearded, pale-skinned Viracocha; the Aztecs awaited the arrival of the light-skinned, bearded deity Quetzalcoatl, depicted as the plumed serpent; the K'iche' Maya had their version of the same deity whom they called Q'uq'umatz, who also promised to return. A bearded, pale-skinned culture bearer named Bochica was known to the Muisca people of Columbia. Bochica, like the other culture heroes, left when his work was complete.

Who were the Wa-gas? Why did they leave? Did they ascend into a spiritual realm? There is really no way to answer these questions, but it doesn't hurt to speculate. In my own ponderings, I have contemplated several things: 1) Did the Wa-gas represent a colony of culture bringers? Were these the same people who taught the things necessary for high civilization in Central and South America? 2) Is it possible that when their tasks were complete, these culture heroes built their own society in North America? 3) Could these people be the descendants of the Atlanteans—survivors of the upheavals at the conclusion of the Ice Age?

There is really no way to answer my questions and any theories cannot be proven. That said, it is an interesting thing to ponder.

## An Ancient Race of Giants

The Wa-gas have certainly provided some interesting subject matter to consider thus far. Another point of considerable interest is the people who inhabited the land when the Wa-gas arrived. According to Lucy Thompson:

©1916-by
Mrs. Lucy Thompson.
Che-na-wah-Weitch-ah-wah.
700-C

The Yurok author Che-Na-Wah Weitch-Ah-Wah, aka Lucy Thompson.

When the Wa-gas first arrived on this continent they handed down the traditions to us that it was inhabited by a giant race of people when they first came. These giants were represented by the Wa-gas as being very swarthy in complexion, and they used implements so large that no ordinary man could lift them. It was an age when large animals roamed the Earth, and it seems the birds and fowls were all very large in size. It appeared to be the first age and was the age of giants. The recollections transmitted by the Wa-gas were that these giants were very cruel and wicked. It was said that God became displeased with them and destroyed them and they all perished from the earth.

It is easy to see in this tale a parallel to the deluge described in the Bible. The Wa-gas are representative of Noah and his family. Thompson said, “It was also said that God appeared to the High Priest of the Wa-gas and told them he was going to destroy the giant race and that the Wa-gas would survive upon the earth as a new people.” Compare that with the Old Testament account in which God warns Noah:

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the

breath of life, from under heaven; and every thing that is in the earth shall die. 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

—Genesis 6:13–18 (King James Version)

According to Thompson, the evil race of giants was known as the Pah-pel-ene, which means "people that have all died and passed away." Her people had no knowledge of how the giants were killed off and they had no recollection of seeing the giants themselves. However, they did find a number of giant-sized relics that have been lost to the hands of time.

Who were these giants? Where did these mighty people come from? One idea, as proposed by Ross Hamilton, which he expanded on in a private interview, is that the giants were the equivalent to the biblical Nephilim—in other words, the evil giants of Genesis 6:4 whom God targeted with a cataclysmic deluge. Hamilton believes that these Nephilim-types were as much as fifteen feet tall, cruel, and wicked. They made their way onto the North American continent in the distant past, perhaps as far back as 30,000 years ago. Moving forward in time, the Wa-gas left their northern home and settled in ancient America for the purpose of ridding the land of these brutes. They succeeded, of course, and welcomed the wandering Indians who reached North America sometime thereafter. According to Hamilton, about 5,000 years ago, the Wa-gas left—heading north as recorded by Thompson.

There is a thought-provoking tradition among some Native American groups of two distinct races of giants that inhabited North America in the distant reaches of the past. One was a black-bearded race, and the others were light skinned with red beards. The red beards eventually displaced the black beards, and it is fair to wonder if this is a hazy recollection of the ancient Wa-gas driving out the nasty, Nephilim giants.

The Wa-gas may have been the progenitors of the elite class of giants who once ruled much of ancient America. They were giants in their own right, possibly ten feet tall according to Hamilton, and they intermarried with the Indians. Those of mixed ancestry who stayed behind when the Wa-gas left

went on to become none other than the Allegewi—the Ancient Ones. As time went on, corruption set in, and the only resemblance that these Ancient Ones had with the Wa-gas was their size. Through selective breeding, also practiced later among the Adena, they kept their large stature intact among an elite, ruling class.

## Ancient Wanderers

There is another aspect to Lucy Thompson's To the American Indian, that calls for some attention: a wandering tribe. The topic falls a bit outside of the main subject of this book; however, it helps to show the commonality among stories of cultures separated by both time and distance.

The third chapter of Thompson's work is titled "The Wandering Tribe," and Thompson recounts her ancestors' journey to North America in the distant past. She mentions a select group of people among her tribe who had been initiated into the ancient mysteries. At the time of her writing, only she and her elderly father remained of this elite priesthood, known as the Talth. The Talth were mediators between God and humankind, and they, acting as a group, led the tribe. It was the Talth, and only the Talth, who were entrusted with a powerful secret—they knew the "true name of God." It is easy to see a parallel between the Talth and initiates from the ancient mystery schools of the Near East. In ancient traditions, knowing the name of god was forbidden; to know the name of god not only gave one power, but also gave power over the deity him or herself. In fact, this is exactly why Moses tried to get the Hebrew god to reveal his name at the burning bush:

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?
14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

—Exodus 3:13–14 (King James Version)

As we continue with Thompson's account, many familiar storylines will begin to jump off the page. Thompson's people came from a land far to the north, called Cheek-cheek-alth, a place compared to the biblical Garden of Eden. When they left, the Talth were given a forked-root, a divine rod called Walth-pay, which aided them on their journey and provided food. Thompson said: "With this divine rod they commanded food comfort and peace during their long years of weary wanderings." Thompson gave some insight into the use of the rod and said: "After the worship food would come again in the form of the acorn dough, commanded with the rod of Walth-pay…The Talth would plant the herb, Walth-pay at their stopping places during their travels, and it would readily take root and grow."

When I think of a divine rod that provides for people and a wandering tribe, my thoughts go directly to the pages of the Old Testament. Moses led the children of Israel who wandered in the wilderness for forty years before reaching their promised land. Moses carried a staff that he used to perform miracles. God gave the staff to Moses at the burning bush:

2 And the Lord said unto him, What is that in thine hand? And he said, A rod.
3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

—Exodus 4:2–4 (King James Version)

Armed with his divine rod, Moses returned to Egypt and confronted the pharaoh and his court magicians. He later used it to part the Red Sea when the Israelites fled Egypt after their lengthy captivity. While wandering through the desert, Moses used his staff to bring water out of a rock. Moses

also used the staff as a weapon of sorts. In a battle against the Amalekites, Moses stood on a hill with the staff raised toward the heavens. As long as he held up the staff, the Israelites had the upper hand in the battle. However, as Moses' arms grew tired and the staff fell, his people began to be on the losing end of the campaign:

11 As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. 12 When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset.

—Exodus 17:11–12 (New International Version)

In Thompson's account of her people's journey, it is interesting that they headed in a southerly direction and wandered—perhaps for centuries—eventually reaching the coast. Here, they built boats and used them to reach a new continent. Thompson wrote:

After we left the beautiful valley of Cheek-cheek-alth, for years we wandered down a European land, always moving toward the south, having our origin in the far north. Over this land we wandered like exiles, we know not how long, as it might have been centuries until we reached the rolling waves of the ocean. Upon reaching this saltwater we made boats or canoes and paddled over the waves until we reached the opposite shore, having crossed the straits in safety. Having reached this opposite shore, upon this new continent we continued our weary years of wandering, ever on, far on, down this land, always going south as before. We carried the memory through the long ages, the perils of the far north, the huge icebergs, the regal monarchs of the North that floated like ghost-ships at night on dream-land seas, the splendors of the aurora borealis flickered across the snowy fields and through this land of the mid-night sun came our brave forefathers. In this land of the frozen North

some of our people were left, the Esquimau; they were given a language as they were separated from our sturdy band and emigrated over the snowy fields and have long since from this time on inhabited the land of perpetual ice and snow.

It is fascinating to think of this origin story of the peopling of the Americas. Even more so when considering—if Thompson is correct—that the North American landmass was already occupied—inhabited by a white race (a notably different white race than today's Caucasians), no less! It is a lot to take in and is a radical departure from what we have been taught.

Before concluding the section, there is another aspect of Thompson's account of her people and their wandering that brings to mind Moses and the children of Israel. It seems that when those who were mediators between God and man were absent for any length of time, the people quickly went off the rails in their worship. According to Thompson:

Sometimes the Talth would leave the camps for several days, during which time the people would become very restless and discontented and some of the people would try to perform the duties of the Talth in their absence, and some of them would pray to the sun, some to the stars and other idols. The Talth would be very much humiliated upon their return to find their people so corrupt in their worship, and it would take much faithful work to assure peace and order among them again.

Moses encountered the same sort of problem with his people. While Moses was away from camp on Mount Sinai (where he received the Ten Commandments), the children of Israel melted their gold jewelry and fashioned a calf. They presented burnt offerings to the idol and afterward engaged in revelry and lascivious behavior. This did not go over well with Moses or the Hebrew god—they were not as patient with the idolaters as the Talth:

27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

—Exodus 32:27–28 (King James Version)

The mass execution wasn't the end of it; the god of Israel visited a plague upon the people for their disobedience as well.

Thompson's book presents a case that ancient America is not what we thought it was. Not even close. It is also clear to see that her stories, stories from cultures across the globe, the Bible stories, and more, are so similar that it all points to a common origin.

# Part Three:

# Putting it All Together

The Nuraghe di Santa Sabina in Sardinia with its cyclopean masonry. Wikimedia.

# 14

# The Builders

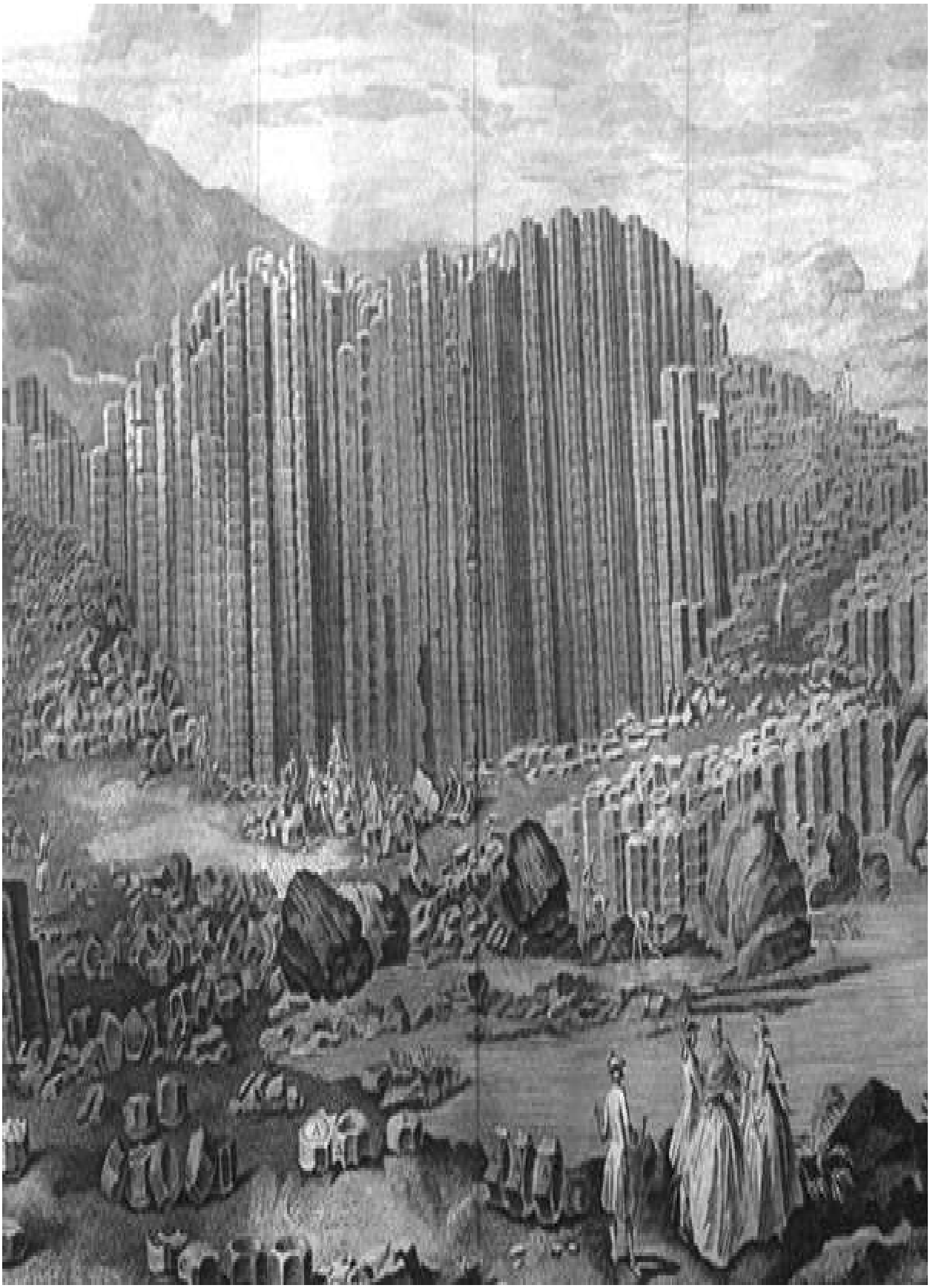
*Tradition throws a faint light back into those remote ages, and informs us that Cyclopean walls, vast earthworks, and strangely-piled masses of rock, which still remain, imperishable monuments of animal power, in various parts of the ancient Danmonium, were the works of the giants.*

—Robert Hunt, Popular Romances of the West of England

There is no way to deny a global building culture was active in the ancient past. Thousands of years after a lost civilization seemingly vanished into thin air, marvelous stonework is scattered across the globe testifying that someone was here. These engineers, master masons, laborers, and craftsmen left behind a mysterious legacy that perplexes us to this day. Examples include but are certainly not limited to earthen mounds and enclosures often with geometric patterns built into the designs; stone walls and megaliths with peculiar astronomical alignments; massive, strange statues; and pyramids.

Even structures that we now know are natural formations, were once thought to be the work of giant builders. One of the best examples comes from Northern Ireland where over 40,000 basalt columns form the Giant's Causeway. Legend holds that the columns are all that is left of a causeway built by the giant Finn MacCool. According to the story, a Scottish giant by the name of Benandonner challenged MacCool to a fight and MacCool built the causeway across the North Channel so that the pair could meet for battle. There are a couple of versions of the tale, but in the most colorful telling of the story, MacCool hides from Benandonner when he realizes just how large he is and his wife disguises him as a baby. Benandonner hightails it back to

Scotland after seeing such a large baby, not wanting to face the infant's father! The Scottish giant all but destroyed the causeway as he fled, leaving standing only the columns we see today.



An engraving of Susanna Drury's "A View of the Giant's Causeway."

We do not need to look to natural formations or even questionably man-made structures to find evidence for an ancient building culture; the clues are all around us. This chapter is not meant to be a serious discussion about these impressive earthworks and megaliths themselves. Many others, much more knowledgeable than I, have written extensively about this subject. My focus is the connection between this global building culture and tales of giants. In story after story, giants are linked to the construction of megaliths and many of their bones have been found in burial mounds. I will examine a few of those stories in this chapter.

## Questioning the Experts

*The pyramids of Egypt, the giant cities of Bashan and other huge monuments of construction may remain a mystery until they are accepted as the result of the labor and skill of giants.*

—Finis Dake, Dake's Annotated Reference Bible

In the Greek mythology chapter, I mentioned the Cyclopes—the one-eyed, ill-tempered giants associated with weather and the elements, metal working, and building. It is from these enormous men of old that we get the terms "Cyclopean walls" and "Cyclopean masonry." These megalithic structures can be found virtually anywhere on Earth and it is fair to wonder if they were built by people of mythical size and of legendary ingenuity. These ancient structures from many millennia ago speak to us today; they beckon us, inviting us to explore our prehistory and ask—who did this?

Why should we not wonder who was responsible for these ancient monuments? Why should we blindly accept the explanations of those in the mainstream? Given the weight of the stones and in many cases, the complexity and precision of the cuts, it is our right to ask questions. This is in no way a slight against ancient cultures or indigenous peoples or meant to disparage their achievements. Quite the contrary, even today with modern machinery, advanced technology, and centuries of engineering know-how, we would struggle mightily to replicate the same monuments today.

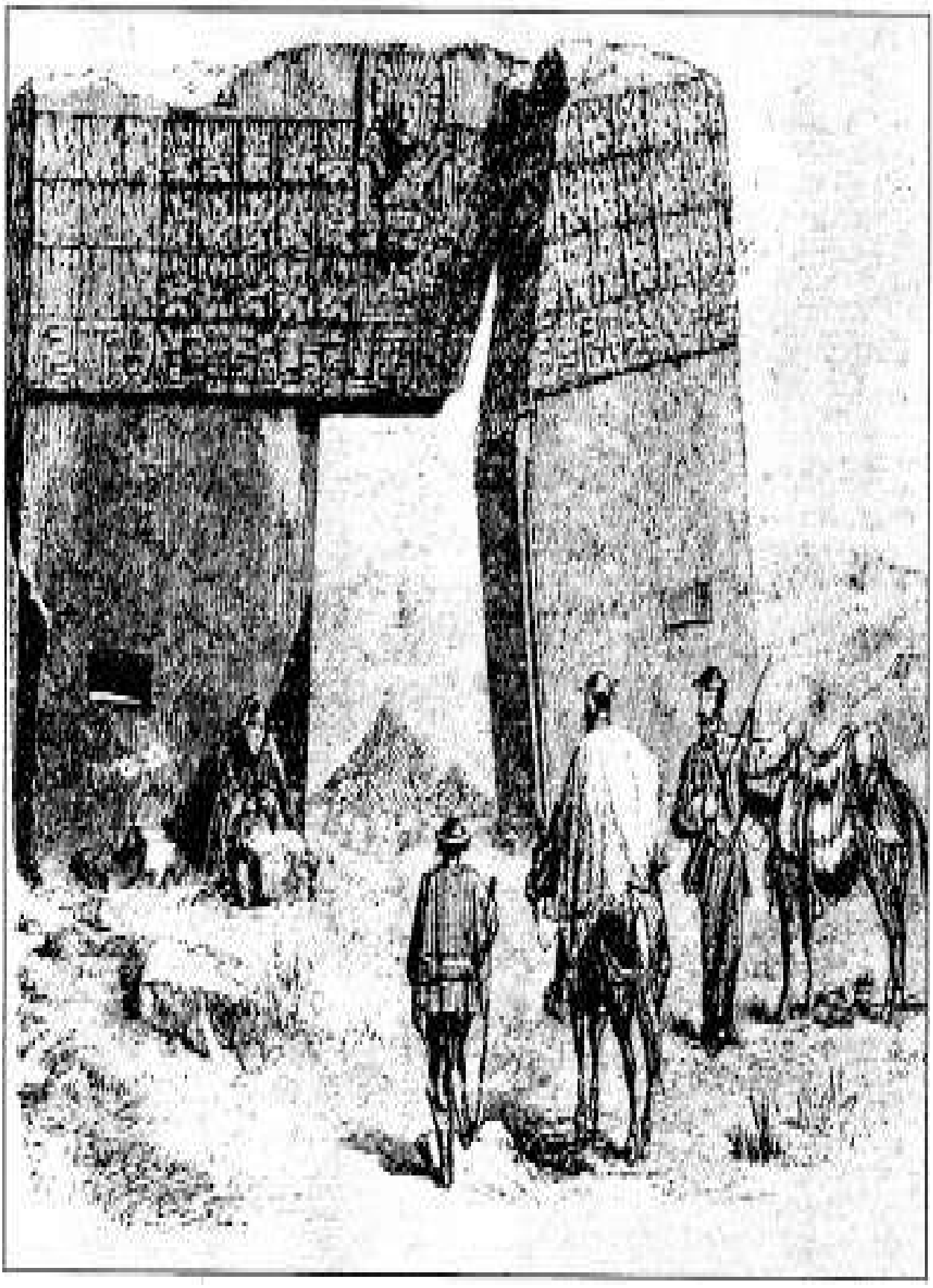
What is more, many cultures to which mainstream archaeologists attribute these megalithic masterpieces did not take credit for building them and there is no record, written or oral, that would suggest otherwise. In much the same way that the tribes of the United States did not take credit for building the mounds and earthworks—they claimed that they were already there—so it is too with many megalithic structures. Perhaps nothing illustrates this better than a megalithic site high in the Andes on the Bolivian altiplano.

## The Gigantic Tiahuanaco Builders

*Long before the Inka reigned, there lived in these regions men like giants, as large as the figures sculpted in stone reveal.*

—Pedro de Cieza de León

Earlier in the book, I mentioned the tales from South America that told of nasty giants who arrived by sea long ago and terrorized the local Amerindian population. The indigenous people told the Spanish of wells and cisterns of incredible workmanship left behind by the giants. A race of giants left an even more impressive work in the Andes.



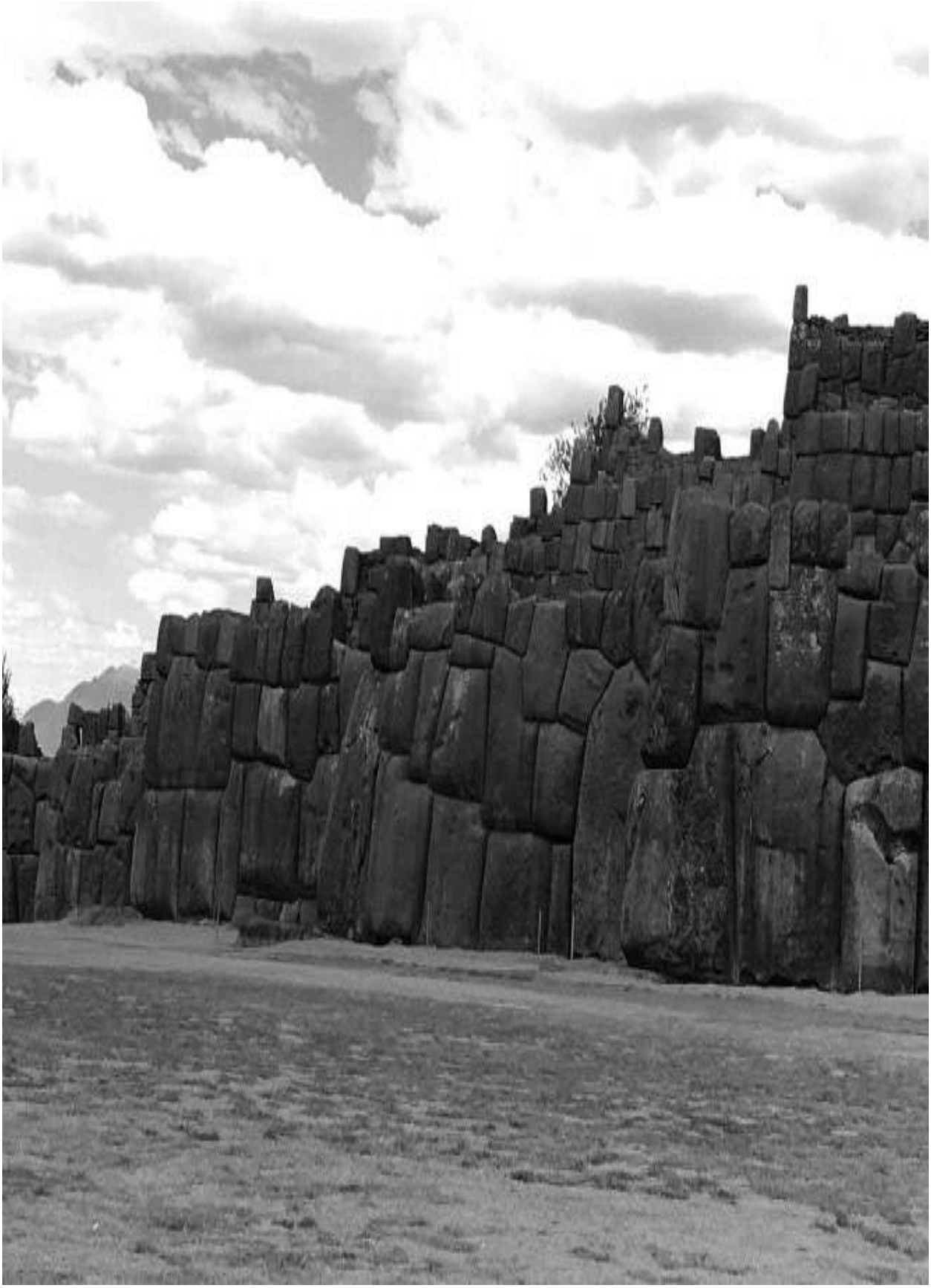
An old print of the Sun Gate at Tiahuanaco.

When Spanish explorers arrived on the altiplano of present-day Bolivia, they marveled at the massive stone structures built by the ancients still standing in Tiahuanaco. Here, prehistoric builders had quarried and transported colossal polygonal stones, and stacked them together without the aid of mortar between the joints. Garcilaso de la Vega gave this account:

Amongst other works in this place, one of them is a hill, made artificially, and so high that the fact of its having been made by man causes astonishment; and, that it might not be loosened, it was built upon great foundations of stone. It is not known why this edifice was made. In another part, away from the hill, there were two figures of giants carved in stone, with long robes down to the ground, and caps on their heads: all well worn by the hand of time, which proves their great antiquity. There is also an enormous wall of stones, so large that the greatest wonder is caused to imagine how human force could have raised them to the place where they now are. For there are no rocks nor quarries within a great distance, from whence they could have been brought. In other parts there are grand edifices, and what causes most astonishment are some great doorways of stone, some of them made out of one single stone. The marvel is increased by their wonderful size, for some of them were found to measure 30 feet in length, 15 in breadth, and 6 in depth. And these stones, with their doorways, are all of one single piece, so that it cannot be understood with what instruments or tools they can have been worked.

Admiring the impressive stonework of the ancients, José de Acosta, a Jesuit missionary, recorded the following:

…The work is strange and wonderful. They used no mortar, and had no iron nor steel for cutting and working the stones, nor machines and instruments for dragging them. Yet, in spite of all this, they are so smoothly worked that, in many places, it is scarcely possible to see the point of junction between, two stones. Many of the stones are so large that it is incredible to anyone who has not seen them. I measured one stone in Tiahuanaco, which was thirty-eight feet long, eighteen wide, and six deep. In the wall of the fortress of Cuzco there are many of much greater size. But the thing which most excites astonishment is, that the stones of this wall, though not cut by rule, and of very unequal size, fit into each other with incredible exactness, without mortar. All this must have been done by sheer force of many people, and with much hard work; for, to fit one stone into another, it must have been necessary to try it many times, most of them not being either equal or even.



The massive polygonal blocks at Sacsayhuaman in Cusco, Peru. Courtesy of the author.

When the Spanish enquired about the builders of the megalithic structures at Tiahuanaco, the indigenous people did not take credit for their construction. According to the natives, mysterious builders in the remote past erected the structures. Moreover, legend holds that giants performed the work at Tiahuanaco in a single night. Some of the stories say that a race of giants was created specifically to raise the huge stones; the giants themselves were later turned to stone because they displeased their creator. Recall the Andean creation myth in which Viracocha made a race of giants from large stones, but later wiped them out with a flood.

Who the builders were at Tiahuanaco, how large they were, and what manner of technology they may have employed remains unknown and will probably stay that way. But the stones are still standing there shrouded in mystery, almost mocking us.

## The Hittite Giants

*All that, however, was wiped out by the Deluge. In its immediate aftermath—some 13,000 years ago—only the Landing Platform at Baalbek had remained.*

—Zecharia Sitchin, The Stairway to Heaven

In my mind, the most impressive stonework in the ancient world belongs to (allegedly) the Hittite giants; their work is truly awe inspiring. Legend holds

that these colossal builders laid the foundation stones of Jerusalem and King Solomon commissioned them to construct the foundation for his temple. The massive blocks that make up the foundation of the Temple Mount are remarkably similar to stones found in Baalbek, Lebanon.

In Baalbek lie the Roman ruins of the temple to Jupiter which sit atop three blocks, each weighing over seven hundred fifty tons. The largest stone block from the ancient world (that we know of) sits in a nearby limestone quarry; it weighs an astounding 1,650 tons! Who could have cut such a stone and how did they intend to move it? According to ancient Arab writings, a tribe of giants laid the stones at Baalbek on the orders of Nimrod.1 As I mentioned earlier in the book, Nimrod was most assuredly a giant himself, and he also ordered the construction of ziggurats in Sumer—such as the Tower of Babel—as well as other sites throughout the Mediterranean.

In his writings, David Hatcher Childress has asked if perhaps the stones at Baalbek were landing pads for vimanas2—the flying craft found in ancient Hindu texts. The controversial author Zecharia Sitchen has suggested they once served as launch pads for extraterrestrial spacecraft. Like Sitchen, a scientist from the former Soviet Union, Dr. Matest M. Agrest, believed the stones at Baalbek served as landing and takeoff platforms for alien starships. Agrest published his theory in 1960, and additionally, he believed the same group of extraterrestrials who constructed the platforms at Baalbek were also the force behind the events recorded in the nineteenth chapter of the Book of Genesis: They destroyed the cities of Sodom and Gomorrah and turned Lot's wife into a pillar of salt.3

## Egypt

*Only giants, ingenious architects or engineers possessing very advanced technologies could have undertaken such gargantuan tasks.*

—Hugh Newman

If giants were responsible for many of the impressive feats of engineering in the ancient world, then naturally, these legendary builders were in Egypt plying their trade as well. We know that giants are depicted in Egyptian art; sarcophagi far larger than needed for normal-sized people have been discovered, and giant skeletal remains have been found in Egypt, ranging from seven to sixteen feet long.4 Giants were definitely in Egypt long ago, so it is natural to wonder if they were responsible for some of the impressive stonework there.

Egyptian giants are present in ancient literature. Arabian legends state that Memphis was built by giants on the orders of King Misraīm—a giant himself and the first king that reigned after the Flood. Legend holds Dendera was also founded by a giant. The legends say that giants even constructed the mound in Giza long before the pharaohs built the pyramids. Some even think that the Great Pyramid was built by a race of giants known as the Sheddai.5

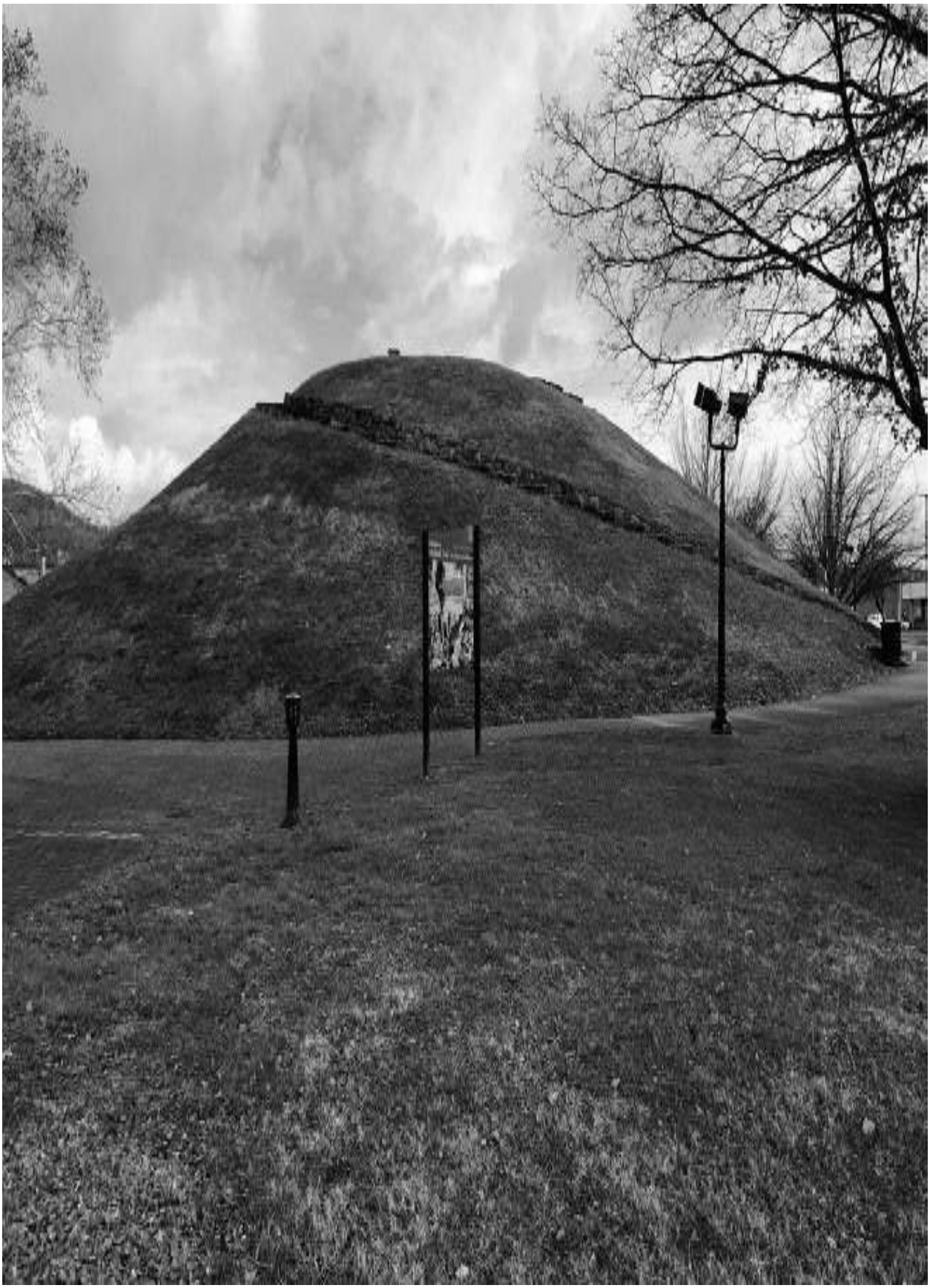
The last thing I want to do is go too far down into a rabbit hole about the pyramids and who built them. Others, far more knowledgeable about Egyptian history than me, have written about this at length already. My point in bringing Egypt into the conversation is to show that there is reason to believe that giants were there long ago, possibly erecting enormous structures.

## Mounds

Where the giants and building really come together are in the mounds of North America. There are mounds all over the world, and in Europe, many of the mounds are nearly identical to those in the United States. But the rich tradition of mounds and giants go together in the United States like nowhere else, and for that reason, I will limit the discussion of mounds to this part of the world.

As I’ve said throughout the book, giants occupied the upper echelon of society in the ancient world. Nothing shows this more than their elaborate

burials inside of large mounds found throughout the United States. Upon death, members of the tribe would place these dignitaries inside of vaults, built within a mound, and oftentimes lay them to rest inside of a coffin. Many of these ancient VIPs were even buried with guards and servants.



The Miamisburg Mound near Dayton, Ohio. Courtesy of the author.

One of the best examples of elaborate burial can be found at a large mound in the center of town in South Charleston, West Virginia. The mound is known as the Criel Mound, or alternately, the South Charleston Mound, and stands at thirty-three feet in height with a diameter of over one hundred seventy feet. It is the second largest mound in West Virginia, and agents from the Smithsonian Institution conducted an excavation of the mound in 1883. Near the base of the mound, excavators uncovered a vault in which a seven-foot skeleton lay with ten other skeletons arranged around it in a radial pattern. The central skeleton wore a thin sheet of hammered, folded copper around his head like a crown.

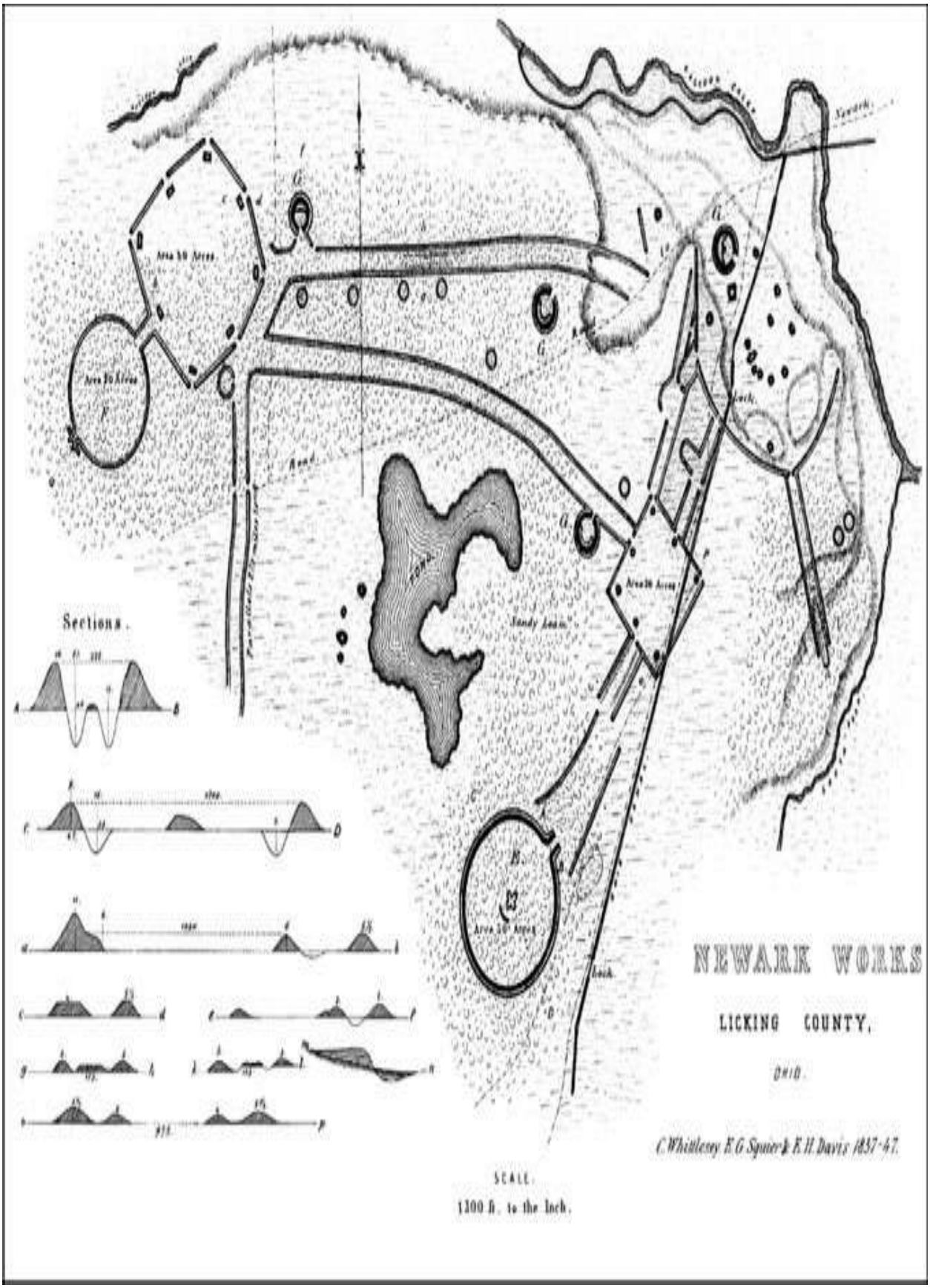
In another extravagant burial, in a mound in Indiana, eight skeletons lay in a circular pattern, with their skulls together, like spokes in a wheel. One of these skeletons was a giant and he wore a copper breastplate as well as other pieces of copper armor. Perhaps he was a high-ranking military leader, and maybe he died in one of the great wars of ancient America. A newspaper article reporting on the finds had this to say about the skeleton: “Embedded in this skull was a beautifully chipped flint arrowhead.”6

In 1891, a mound in Chillicothe, Ohio yielded what some believed to be the “king and queen of the Mound Builders.” The male skeleton, described as “massive,” wore copper armor and his mouth was full of pearls. A female skeleton lay beside him.7

In Charleston, West Virginia, on the Smith Farm, Colonel Norris of the Smithsonian conducted an excavation of a large mound in the late-1800s. Like so many extravagant earthworks in the area, the mound is no longer standing. During the dig, excavators unearthed a skeleton of an “adult of extraordinary size.” When digging deeper and reaching the center of the mound, they uncovered a vault where a chief measuring seven and a half feet was entombed. There were also skeletons in the four corners of the vault probably buried with the chief as guards. Coincidentally, or maybe not,

someone plowing a field near the mound fifteen years later unearthed a finely-crafted stone axe weighing seven pounds and eight ounces. Some believed this large axe may have belonged to a giant from the mound.

The largest burial mound in West Virginia is the Grave Creek Mound. The Grave Creek Mound stands at sixty-nine feet tall and is two hundred ninety-five feet in diameter; it is one of the largest conical-type burial mounds in the United States. When the Grave Creek Mound was opened in 1838, several skeletons were found. Each skeleton was surrounded by beads; one was covered with thin strips of mica.8 An article written in the Charleston Daily Mail on October 22, 1922 had this to say about the Grave Creek Mound:


Sections.
NEWARK WORKS
LICKING COUNTY,
OHIO.
C. Whittlesey E.G. Squier & E.H. Davis 1837-47.
SCALE.
1200 ft. to the Inch.

Were the Newark Earthworks in Ohio laid out to mimic Atlantis?

Archaeologists investigating the mound some years ago dug out a skeleton said to be that of a female because of the formation of the bones. The skeleton was seven feet four inches tall and the jawbone would easily fit over the face of a man weighing 160 pounds. That the women of that ancient day were not unlike the women of today in their liking for finery was evidenced by the articles that were found beside the skeleton of what centuries ago was a “flapper.” Seventeen hundred ivory beads, 500 seashells of an involute species and five copper bracelets were found in the vault. The beads and shells were about the neck and breast of the skeleton while the bracelets were about the arms.

A farmer uncovered the remains of a seven-foot-five-inch queen on his property along the Little Miami River in Warren County, Ohio in 1908. She wore strands of pearls and “articles of value” lay alongside her in her tomb.9 I chose to use the word queen in this description, because I figure she had to be a lady of great significance. And that is what we find time and again in the old reports—large skeletons entombed within mounds seem to suggest that these were people of great importance in the ancient world. Even more so when considering that regular people in the Adena culture were cremated and their bones and ashes placed inside small, elongated tombs and buried.10

There is much more to the ancient mounds scattered across the United States than just being resting places for large-statured dignitaries. In the first chapter, I briefly touched on Edgar Cayce’s readings that go back to the mysterious lost land of Atlantis. Cayce believed that many of the mounds and earthworks in the Ohio River Valley were built as replicas of Atlantis by various waves of people entering the Americas beginning around 50,000 years ago. These newcomers merged with local tribes11 and presumably handed down their mound building tradition.

# 15

# Strange Tablets & Other Artifacts

*I'm not an academic; I'm not an archaeologist. I'm a writer, communicating ideas to the public. There is a model of how the past is, and a lot of academic archaeology is about refining the model. It's not about changing the model radically. I'm not aware of any current which is about radically changing the model. It's just me, really.*

—Graham Hancock

When wading through the historical accounts from the United States of the recovery of giant skeletons from burial mounds, especially those considered to be of Adena construction, a recurring theme presents itself—tablets inscribed with hieroglyphs were often found among the remains of the dead. This curious phenomenon opens a Pandora's box of questions about the possibility of an advanced civilization in ancient America.

In Fauquier County, Virginia, two giant skeletons were unearthed from a mound in 1866. Excavators found typical artifacts such as spearheads among the remains; however, a tablet having "hieroglyphics of a very curious character" was also present.1

If the report can be believed, mounds that held the remains of eleven-foot-tall men were opened in Michigan during the late-1800s. One of the tombs held a tablet inscribed with "curious characters." The St. Joseph Weekly reported on the event in its September 21, 1894 issue:

A Carson City, Mich., correspondent of the Detroit News writes that the remains of a forgotten race were recently dug up from the mounds on the south side of Crystal Lake, Montcalm County. One contained five skeletons and the other three. In the first mound was an earthen tablet 5 inches long, 4 inches wide and half an inch thick. It was divided into four quarters. On one of them were inscribed curious characters. The skeletons were arranged in the same relative positions, so far as the mound was concerned. In the other mound there was a casket of earthenware, ten and one-half inches wide. The cover bore various inscriptions. The characters found upon the tablet were also prominent upon the casket. Upon opening the casket, a copper coin about the size of a 2-cent piece was revealed, together with several stone types, with which the inscription or marks upon both tablet and casket had evidently been made. There were also two pipes, one of stone and the other of pottery, and apparently of the same material as the casket. Other pieces of pottery were found, but so badly broken as to furnish no clue as to what they might have been used for. Some of the bones of the skeletons were well preserved, showing that the dead men must have been persons of huge proportions. The lower jaw is immense. An ordinary jawbone fits inside with ease. By measurement the distance from the top of the skull to the upper end of the thigh bone of the largest skeleton was five feet five Indies. A doctor who was present stated that the man must have been at least eleven feet high. One of these mounds was partly covered by a pine stump three feet six inches in diameter and the ground showed no signs of ever having been disturbed. The digging had to be done among the roots, which had a large, spread. Much speculation is rife as to who these giants of a prehistoric race may have been. (Emphasis mine.)

The first time I read this article, I was blown away by the eleven-foot skeletons, of course, and by the tablet. What really piqued my curiosity, however, were the coins. I just can’t help but wonder if an ancient monetary system may have been in place among the Mound Builders. Before going any further, it should be pointed out that there are over 3,000 relics, recovered in Michigan between 1890 and 1920, collectively known as the Michigan relics or Michigan artifacts, that are widely considered to be fraudulent. The evidence seems to point to at least some of the artifacts being fakes, but some

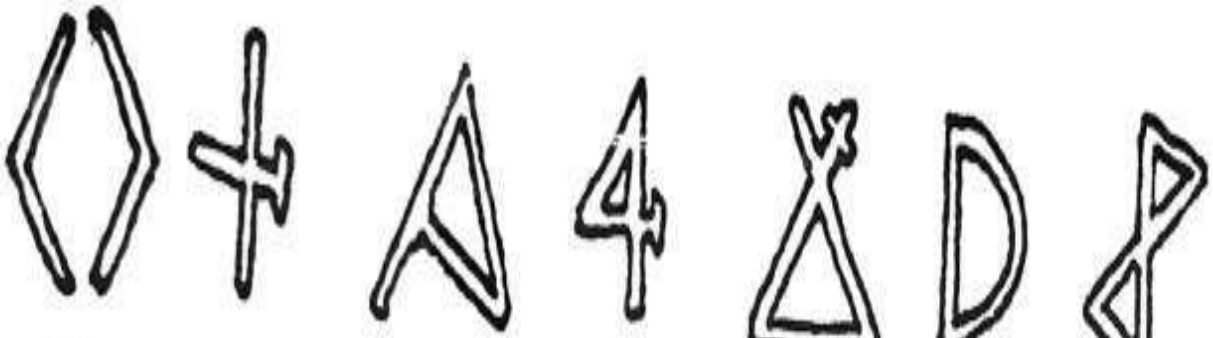
are probably genuine, and many still believe in the authenticity of the relics.2 Moreover, the coins and tablets bearing strange inscriptions fit a general pattern—these types of artifacts have been recovered in mounds throughout the country, and often alongside giant skeletons.

A replica of the Grave Creek Stone in the museum at the Grave Creek Archaeological Complex. Courtesy of the author.

Geologists from the University of Pennsylvania excavated a mound in Pleasants County, West Virginia in 1930 in which they found an eight-foot skeleton in addition to copper and bronze coins bearing “indecipherable inscriptions.” A newspaper article reporting on the find said: “Who the Moundbuilders were, whence they came, and why they vanished constitute a hidden chapter of the past. It is already known that they had a civilization high in many respects. But the discovery of coins in the West Virginia grave is believed to be the first proof of anything resembling a monetary system among them.”3

Most of the mounds in West Virginia were Adena mounds and we know that the Adena culture had a vast trade network in place. Copper from the Great Lakes, mica from North Carolina, seashells from the Gulf of Mexico and other commodities from far outside their lands have been found in their mounds. Is it outlandish to think that maybe they exchanged currency as well? One also must wonder who some of their trading partners were. The Pleasants County, West Virginia mound referenced above, yielded bronze coins. Bronze is an alloyed metal composed of about eighty-eight percent copper and twelve percent tin. According to mainstream historians, alloying and smelting techniques were not in use in pre-Columbian North America. So, either trading partners were responsible for the bronze coins or metal working techniques in ancient America were more advanced than we have been taught. Both things could be true as well.

## Grave Creek Tablet Script



th — w  a — b  dh — o — Q

to be inscribed  caused  The Queen

## Wilson-Braxton Tablet Script

th — w  a — b  n — S

to be inscribed  caused  (His) Brother

Possible translations of the strange tablets on display in the museum at the Grave Creek Archaeological Complex. Courtesy of the author.

The largest Adena mound in West Virginia is the aforementioned Grave Creek Mound in Moundsville. When the mound was opened in the 1800s, a curious stone tablet was found inside. It was aptly named the Grave Creek Tablet, and it had inscriptions of strange characters resembling hieroglyphs. Famed ethnologist Henry Rowe Schoolcraft (1793–1864), examined the writing on the Grave Creek Tablet and said the following:

There are, strictly speaking, but two curved lines in the alphabet, and the rest being angular, and in this respect, resembling the Phoenician, Etruscan, and other cognate alphabets. Twenty-three of the characters are strictly arranged between parallel lines. The twenty-fourth, which is put below the inscription, is excluded from the linear arrangement. This final character has all the appearance of an idiographic sign, or hieroglyphic.4

Schoolcraft went on to address the strange alphabet further:

Of the twenty-two characters, which are confessedly alphabetic, ten correspond, with general exactness, with the Phoenician of Gesenius. Fifteen (including the closed cross X) coincide with the Celtiberic, as exhibited by Mr. Rafn in the Memoires de la Societe Royal des Antiquaires du Nordj Copenhagen, 1840-1843. Section Americaine. Fourteen correspond with the old British or Anglo Saxon, as exhibited by the same author. Five coincide with the old northern, or Runic proper, but four with the Etruscan, six with the ancient Gallic, four with the ancient Greek, and seven with the old Erse. This comparison is given from data not complete in all cases, and without

attempting to have entered on a critical study of the inscription. It may, in the interest excited by this discovery, serve the purposes of popular comparison… Possibly equivalents for these characters may be found in the ancient Hebrew, but it is an inquiry which is entitled to a fuller consideration than can be given to it in the present paper.5

It should be noted that experts have questioned the authenticity of the Grave Creek Tablet, and it is widely considered to be a fraud. To complicate matters, the stone has passed through a variety of different collections and its whereabouts are unknown. But, does this mean the inconvenient artifact was a fake? Judge for yourself.

## The Wilson-Braxton Tablet

(1931)

## The Lakin A Tablet

(1949)

A display showing drawings of other strange tablets in the museum at the Grave Creek Archaeological Complex. Courtesy of the author.

A portrait of Henry Rowe Schoolcraft who was first to study the inscriptions on the Grave Creek Stone.

A tablet with inscriptions very similar to those on the Grave Creek Tablet was found about ninety miles to the south, as the crow flies, in Braxton County, West Virginia near the town of Gassaway. Known as the Wilson Stone, after its discoverer Blaine Wilson, and alternately called the Braxton County Rune Stone and the Braxton County Tablet, the enigmatic relic was found in 1931. The state of West Virginia bought the tablet and it is housed in the West Virginia State Museum. Dr. Emerson F. Greenman of the University of Michigan analyzed the tablet and his conclusion regarding its authenticity is very telling: “It has not been demonstrated that the Wilson Tablet is a fraud, but the preponderance of the evidence points in that direction.”6 (Emphasis mine.) The Doctor’s conclusion should not be surprising; when it comes to relics that do not fit the established paradigm regarding ancient American history, they are normally ruled to be fraudulent.

There are thirteen unique tablets that have been recovered in or near Adena burial mound sites. All of the finds come from either West Virginia, Ohio, or Kentucky. The thirteen inscribed tablets are collectively known as the Adena Tablets. They are: the Lakin A and Lakin B tablets, both found in Mason County, West Virginia; the Waverly-Hurst Tablet, found in Waverly, Ohio; the Gaitskill Stone Tablet and the Gaitskill Clay Tablet, both recovered from a mound in Mount Sterling, Kentucky; the Low Tablet, found in Parkersburg, West Virginia; the Wright Tablet, discovered in a Montgomery County, Kentucky mound; the Bainbridge Tablet, found in Ross County, Ohio; the McKensie Mound Tablet, from Pike County, Ohio; the Cincinnati Tablet, found in Cincinnati on the land where a UPS facility now sits; the Meigs County Tablet, from Ohio; the Berlin Tablet, found in southern Ohio; and the Wilmington Tablet, discovered in a mound in Ohio.

There are also fragmentary pieces that are excluded from the Adena Tablets: the Kiefer Tablet, from Miami County, Ohio; the Cresap Turtle, a tablet carved in the shape of a turtle found in the Cresap Mound in Marshall

County, West Virginia; and a fragmentary rattlesnake from Paint Creek, Ohio. These specimens are considered too fragmentary and/or too atypical to shed further light on the Adena Tablets.7

Then we have enigmatic tablets that could be considered in-betweens. They lay somewhere on the spectrum between the fragmentary pieces and the Adena Tablets. The Grave Creek Tablet is considered among them; however, as stated earlier, the Grave Creek Tablet is lost. The other tablets are the Allen Tablet and the Hale Tablet.8

In Muskingum County, Ohio, a mound was excavated in 1879 and giant skeletons were recovered along with a tablet that came to be known as the Alpha and Omega tablet due to the first and second characters engraved upon the tablet, being the Greek letters Alpha and Omega. The entire story is recounted in a local history, and Thomas D. Showers, J.M. Baughman, S. S. Baughman, John E. McCoy, John Worstall, and Marshall Cooper all signed an affidavit swearing the story was true.9

## Questions Arise

All the Adena Tablets mentioned have imagery and writing that is not fully understood and their purpose is not entirely clear. The Ohio History Center proposed a possible use for the tablets:

Besides being made of sandstone, the Berlin, Wilmington, Keifer, Cincinnati, and Low tablets are grooved on the back side much like whetstones, which were used for sharpening bone needles. This suggests that the tablets could have been used for tattooing. The engraved surface, covered with paint, could be pressed against a person’s body, stamping it with the image. Then the design could be tattooed into the skin using fine bone needles sharpened in the grooves on the back side of the tablet. The process may have been part of an initiation into a social group. The person thus would always be identified as a member of the group.10

This may be. What interests me, though, are the hieroglyphic characters found on the Grave Creek Tablet and others. If the inscriptions originated in the Old World, as Henry Rowe Schoolcraft believed, many questions come to mind:

1.) Did the elite ruling class among the Mound Builders—or their ancestors —come from Europe or the Middle East?

2.) Or, did visitors from the Old World settle in the New World long ago? If so, did they mix and intermingle with the mound building cultures?

3.) If not, did visitors from the Old World leave their influence in the Ohio Valley, perhaps through trading networks and partnerships?

4.) Or, could it all be in reverse of what we typically think—did the Mound Builders of ancient America leave their influence in the Old World somehow?

5.) Maybe the best question to ask—could a global "first culture" from the ancient past have left their influence across cultures in both the Old and New Worlds?

Before closing out this chapter, I will present the following report in which a ten-foot steel bow was found in West Virginia in 1820:

In Virginia, near the Ohio River, there was found, in 1820, a steel bow, ten feet in length. When discovered, it was lying upon the surface of the earth. It was partially oxidized, but retained sufficient flexibility to enable the finder to determine its original use. He, being a blacksmith, converted it into horse-nails.11

Let that sink in! A ten-foot steel bow—think of the implications if this report is true. One, someone large enough to wield a ten-foot bow was walking

around at one time. That, in and of itself, is truly remarkable. Two, iron was in use in ancient America! On a side note, I sure wish the blacksmith didn't melt down the bow to use for nails. But I'm sure he wasn't interested in proving a technologically advanced group of giants roamed ancient America. To him, a find such as this would have been a valuable, free, source of raw materials to use for his business. And it really doesn't matter. Even if such an impressive artifact were staring skeptics right in the face, they would find some way to dismiss it.

Continuing with iron weapons in the New World during pre-Columbian times, if the next report can be believed, five iron swords were discovered in a mound in Belmont County, Ohio in the early 1900s. The report claims that four of the swords were engraved: "Four of five iron swords, the silver ferrules on the handles engraved with animal and geometrical figures."12 Along the same lines, I've been told that twelve-foot iron swords have been discovered in coal beds in Pennsylvania.

The strange tablets, coins, iron weapons, and other artifacts from ancient America certainly leave us with perplexing questions; there is probably no way to answer them with any level of certainty. But it does seem that ancient America was more technologically advanced than we have been led to believe, and chiefs and rulers implemented an ancient monetary system, at least to a degree, and money changed hands in the ancient world. As the adage goes, there is nothing new under the sun!

# MEN EIGHT FEET TALL ONCE ROAMED IN LOCAL FORESTS

SCIENTIFIC STUDY OF RELICS AND BONES FOUND LAST SUMMER AT ELM GROVE

GIVE INSIGHT INTO THE CHARACTER AND CUSTOMS OF PREHISTORIC AMERICANS.

BONES SHOW INDIANS WERE PRECEDED BY RACE OF MEN EIGHT FEET TALL.

SKULL FORMATION INDICATES HIGHER DEGREE OF CIVILIZATION THAN THE INDIANS.

PLAINLY WERE NOT SAVAGES, BUT YIELDED TO A MORE WARLIKE AND BARBAROUS RACE.

[Editor's Note—The following article dealing with relics and skeletons exhumed at Elm Grove during the summer was written by a man highly skilled in archeology who has made the long and comprehensive study of the objects and kindly allowed the News the privilege of publishing his conclusions. His reasoning is so logical and clear and his descriptions so graphic that the probable correctness

[illegible] have added many important lessons to the study of the native races of America, and tell a tale of struggle against a barbarous foe, whose furious attacks and dreadful ravages resulted in the total extermination of a race who were more civilized and less able for defense, these relics, per se, are of little importance; but the lessons they teach, are great in their instruction; and

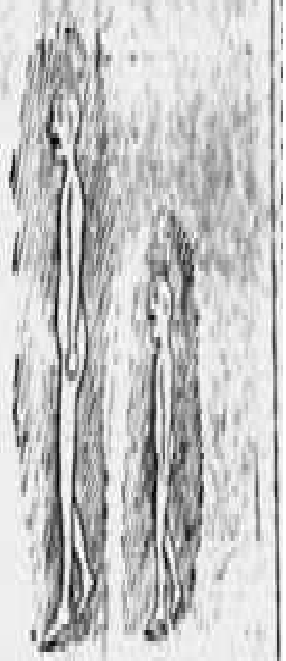
Pot Made of Mountainhall Cement.

think that in erecting the new school building in Elm Grove, at Loring Place that they would be building a structure which would become, in a sense, a monument to an unknown civilization. But that building occupies the very site where, perhaps, one of the most terrible battles which pen could describe, had been fought between a civilized but defenseless race, against extermination by a more cruel and barbarous nation, the hundreds, and very likely, thousands of graves of this ferocious pitch, tell the story of fierce struggle and death. The very place where the building is located, is a spot where nearly 100 graves were opened in the excavation for the foundation for the building. How unfortunate it is that the relics from these graves were not taken care of, and placed in the school building for the edification of future generations.

Giants.

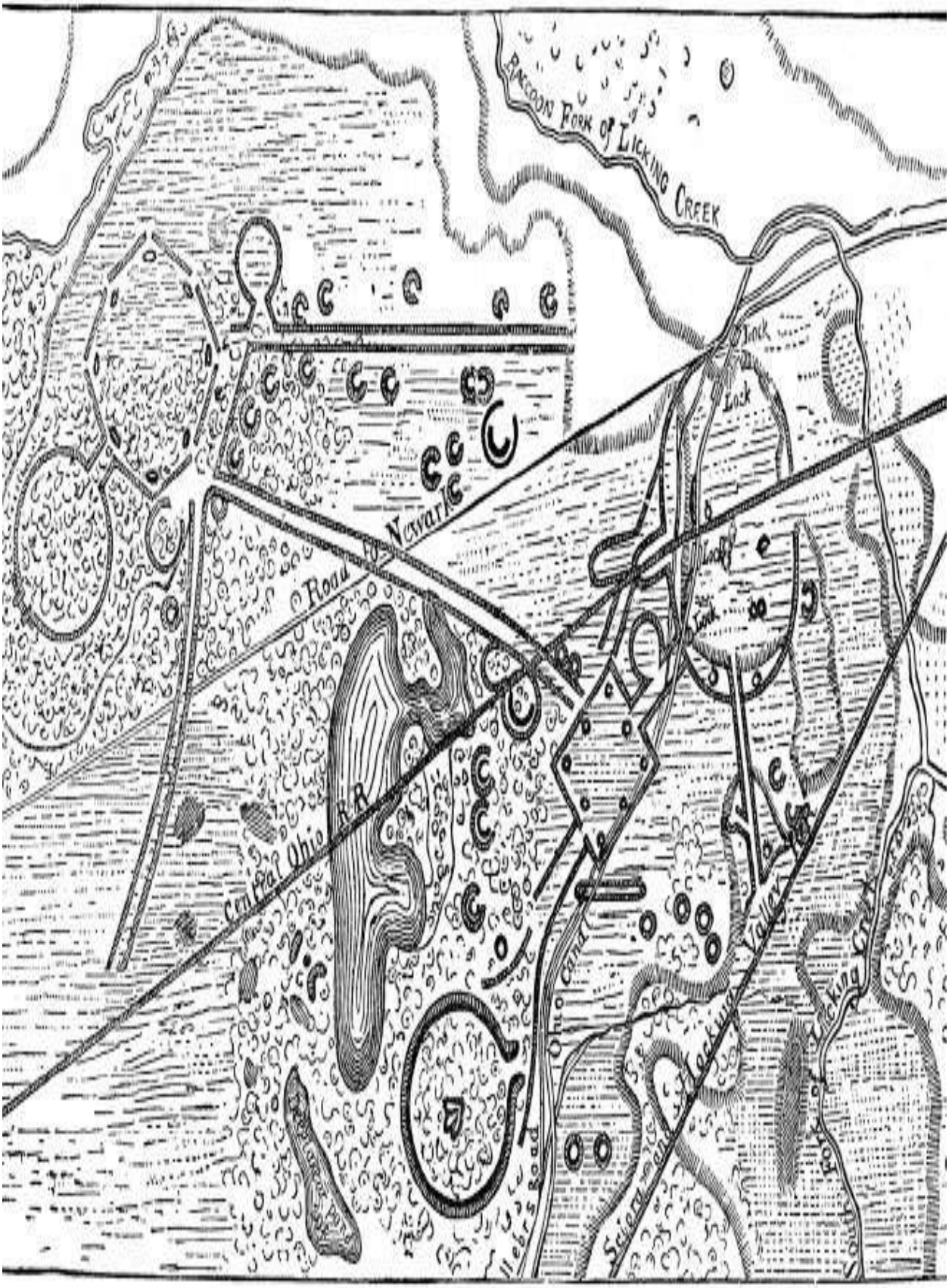
The opening of the graves and unearthing of the skeletons in the excavations at Loring Place, in Elm Grove, caused no unusual interest, because the vague traditions about the frequent digging up of human bones by farmers at work in and near Loring Place in the years gone by. The writer

myths of phrenology, gave us a very clear idea of the individual character of the man buried at Loring Place. The skull was much larger in every way than the average Caucasian head. It measured 22 inches around above the ears and eyes; and, with the flesh and hair on, must have been at least



How a five-foot six American of today compares in size with the average prehistoric American.

A 1907 article published in the Wheeling News, Wheeling, West Virginia.


Raccoon Fork of Licking Creek
Lock
Lock
Lock
Newark
Road to
Central Ohio R.R.
Hebers Road
Ohio Canal
Licking Valley
Licking Creek

An early mapping of the Newark, Ohio mounds and walls.

# 16

# Where is the Evidence?

*There have been some questions asked about DNA testing of teeth and bone samples of extra-large skeletal remains in order to discover the possible origins of these people. Unfortunately, there exists no or virtually no evidence to even begin to create such a quantitatively demanding study. Moreover, they engaged in such studies currently have indicated no interest in testing for extra-large stature among Native populations in prehistory. Besides this, the remains of the Adena People—main group accommodating the tall stature by archaeological evidence—are becoming more and more difficult to procure.*

—Ross Hamilton, A Tradition of Giants: The Elite Social Hierarchy of American Prehistory

As a firm believer that a race of giants inhabited our world in the distant past, I must admit that there is a frustrating lack of physical evidence to bolster my belief. In fact, one of the most dreaded questions that I get is: “Where are the bones?” I hate that question! I simply do not have a good answer; to the best of my knowledge, there are no bones—certainly, none available to examine.

Once the first inevitable question is asked, another question quickly arises: “Why are there no bones?” This question doesn’t bother me as badly; there are many reasons we do not have large skeletal remains available for examination, too many to address in this chapter alone. But there are several reasons for the lack of bones, and I will discuss some of those briefly in the paragraphs to follow.

## Accidental Discoveries

Countless Adena Mounds—which held many of the giant skeletons documented in old writings—were demolished to make way for crops and mounds were destroyed in other commercial ventures as well. Little to no thought was given to the sacred nature of these burial places or what might lie inside that could shed light on America's ancient past. As strange as it may sound today, the discovery of giant bones was a common occurrence during the 1800s. New construction to accommodate an expanding population took its toll on the mounds, graves, and bones. Oftentimes, workers paid little attention to the large bones they discovered during excavation for new homes and roads in the early days of the United States when settlers pushed west. You have to wonder how much care was taken of the bones found by accident in 1883 in Moundsville, West Virginia:

A day or two ago the laborers engaged on the River road below Moundsville, found the skeleton of a human body. The bones were in a good state of preservation, though they give evidences of having been in the ground many years. The bones were those of a very large person—that of the thigh measuring over eighteen inches long—and are supposed to have been of an Indian or an ancient mound builder.1

What became of the thigh bone? It is hard to say, but I would be willing to bet that the workers did not stop what they were doing to make sure that it was carefully preserved. No, they probably took note of it, tossed it aside and continued working.

It is interesting to note that this bone was dug up accidentally in the town of Moundsville, located in West Virginia's Northern Panhandle. Moundsville, as I'm sure you've guessed, takes its name from the many burial mounds in the area. Few mounds are still standing today; however, an impressive feat of ancient construction remains—the Grave Creek Mound, which was discussed

earlier.

Getting back to the accidental discovery of giant skeletal remains, another example comes from the Mountain State, this time from Tucker County along the Cheat River in an area once dubbed “Giant Town”:

The first settlement on that river bottom was made in 1769, and then was built the fort in which the settlers found shelter in the Dunmore war of 1774. The old settlers called the place where the Indian village stood The Giant Town. This was not because the town was larger, but from the fact that the skeleton of a very large man was unearthed at that place about 30 years ago. The fact is as well authenticated as any event can be that depends to some extent on tradition.

In the year 1774, or about that time, James Parsons was walking along the river bank at that place, and discovered the bones protruding from the bank where a recent flood had washed away the soil. He pulled out the thigh of a man, and adjusting the bones to his own leg for comparison he found that: the bone was seven inches longer than his own. He was six feet tall. He pulled out other bones until he had the greater part of the skeleton from the knees upward. The lower jaw bone fitted over the outside of his face. He made a partial reconstruction of the skeleton and was sure the man when alive was eight feet tall.

This was the tradition that was handed down for a longtime. Many years ago, the measurements were committed to paper, and I have seen the record. The record as written is, however, only a record of the verbal tradition. The man who wrote it never saw the bones. They disappeared long ago.3

As with so many of these tales of giant bones, the bones disappeared. Rather than “disappearing,” they were set aside and ended up being forgotten or lost as the years went by, or perhaps exposure to air damaged the bones. This is easy to understand; we cannot expect the frontier people who worked hard to scratch out a meager living to have cared for bones as if they were museum

curators. Moreover, it is foolhardy to simply dismiss old accounts of giant bones just because the discoverers did not employ the “scientific method.” Many of the discoverers were not out to prove anything and did not use what we consider to be proper investigation techniques—they had no need for rigid documentation; there was no concern for the “chain of custody”; evidence did not need to be carefully sorted and properly labeled and stored.

Continuing with the account from above, my sentiments are echoed to a degree in the following passage:

Traditions of giants should be accepted with about the same caution as we accept the measurements of Goliath, who was said to be 11 feet tall. There is no special reason to dispute the truth of Captain James Parsons’ statement concerning the bones. He was a man well known in his day, and was reliable. He was frequently spoken of in the frontier histories.4

Note how the author accepts the frontier tales and admonishes the reader to accept them in the same way as the biblical tales of giants were so widely believed. This leads to another point: up until recent times, Americans generally accepted that a race of giants once walked the earth; after all, this is recorded in the Bible, and a literal interpretation of scripture was much more commonplace in those days.

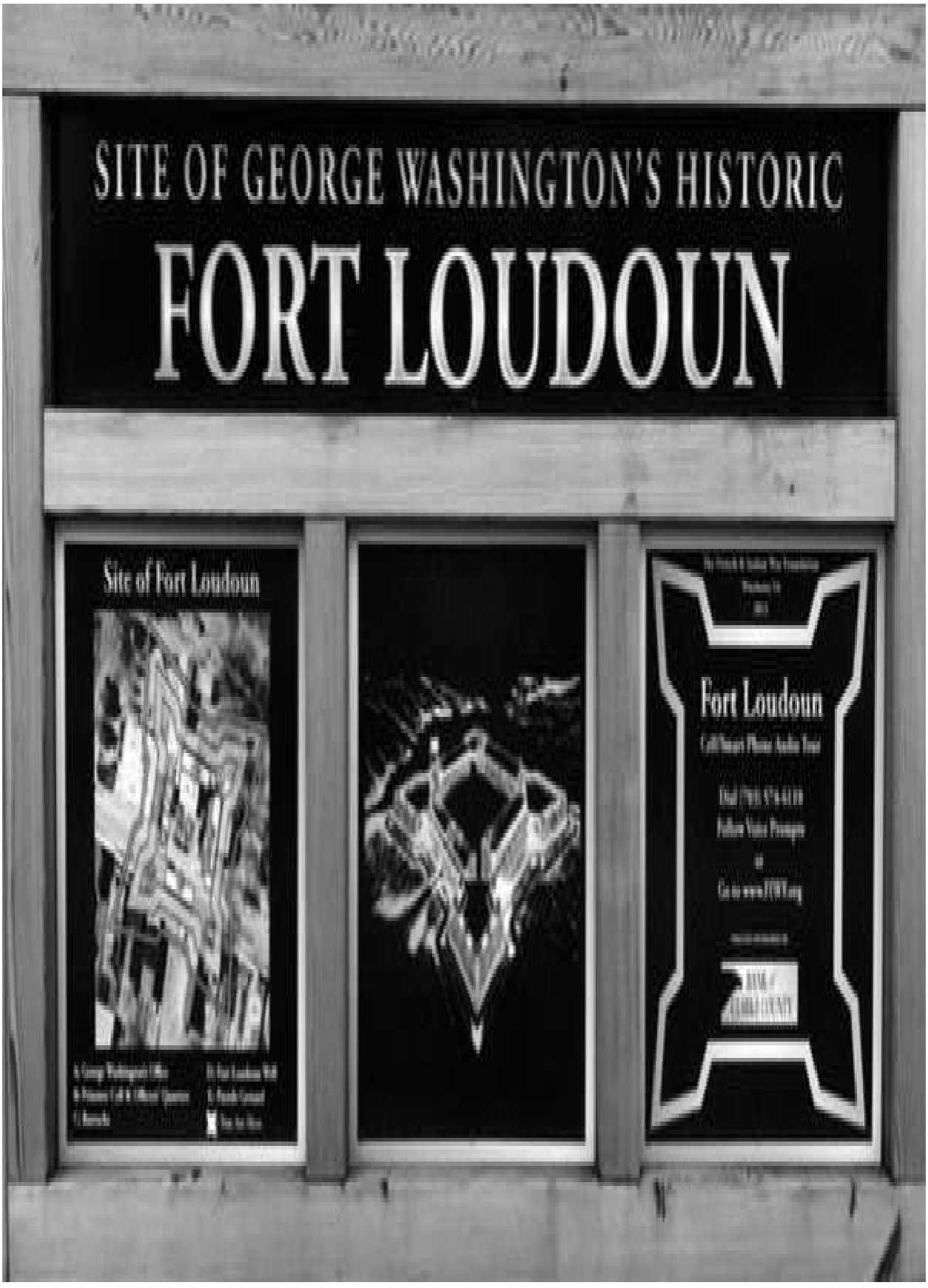
I am of the belief that it was a literal reading and acceptance of the Bible in early America that almost normalized giants. What I mean by that, is that it was taken for granted that a race of giants existed in the remote past. Sure, the discovery of giant bones was still incredible then, but nothing earth-shattering like we would expect if archaeologists discovered them today. This, in turn, may have led to the bones discovered not being as carefully preserved as they should have been.

One of my favorite stories of an accidental giant discovery comes from close to my home. The bones of giants were discovered during the construction of Fort Loudoun, in Winchester, Virginia. During the height of the French and

Indian War, a fort was built in the frontier town of Winchester to protect the local citizenry from attack. Named Fort Loudoun, after the Governor General of Virginia and Commander-in-Chief John Campbell, the fourth Earl of Loudoun, construction began in 1756. The commander of the Virginia Regiment, Colonel George Washington, designed the fort and supervised its construction.

Washington's men dug up large skeletons during the excavation of the fort's foundation; according to Washington, they were seven feet long.5 Today, the French and Indian War Foundation owns the property, and Fort Loudoun is listed in the National Registry of Historic Places.

If you guessed that the seven-foot skeletons are not housed in the museum or on the property, then you are correct. What happened to them? My guess is that they were lost—possibly never even stored. A war was going on, and Washington and his men were not out to prove to the world that an ancient race of giants once walked the Shenandoah Valley.


SITE OF GEORGE WASHINGTON'S HISTORIC
FORT LOUDOUN
Site of Fort Loudoun
Fort Loudoun

Fort Loudoun in Winchester, Virginia where seven-foot skeletons were found during the excavation of the fort's foundation. Courtesy of the author.

For what it's worth, there have been a few reports of apparitions of giant Indians walking around Old Town Winchester. This is especially true around the intersection of Indian Alley and Piccadilly Street. Whether or not the large ghosts are related to the skeletons found at Fort Loudoun is anyone's guess. In the immediate area stands the Piccadilly Mansion which is well-known for paranormal activity. But that is a topic for another day.

## Bones were Secondary

What would you think if I told you that when the bulk of the Adena burial mounds were opened, giant bones were of secondary (or even lower) importance? As strange as this may seem, it is exactly the case. Most mounds were opened in search of Indian artifacts; this is true not only in the case of amateur artifact hunters, but also in excavations officially sanctioned by the Bureau of Ethnology.

In 1879, Congress established the Bureau of Ethnology, and two years later, the Division of Mound Exploration was created. The object of the mound study was to determine who built the mounds—a hitherto unknown race of "mound builders," or mound-building descendants of Native American tribes. The objectives for field investigators on contract with the Bureau of Ethnology was laid out in a letter to Dr. Edward Palmer from the Bureau's director, John Wesley Powell:

Your field investigation will be the mounds of Tennessee and Arkansas. Within the area thus designated you will select such districts as you deem wise.

In making researches the following objects should be held in view:

1. To make a collection of skeletons, especially crania found entombed in the mounds or stone graves.

2. To make a collection of all works of art in stone, copper, clay, or other material.

3. To give a description of mounds, including size, form and topographic position.

As fast as collections are made they should be carefully packed in boxes accompanied by labels giving a sufficient description of each find, and the boxes should be forwarded as freight or express to J. W. Powell, Director of Ethnology, Smithsonian Institution, Washington, D. C.

At each shipment a catalogue of the collection sent should be transmitted by mail to the same address.6

It is clear from the letter that while bones were important, skulls were considered more valuable than intact skeletons. The reason for this is that the skulls were displayed in those days alongside artifacts from the mounds. With greater importance on artifacts and skulls, and with the focus on measurements being for the mounds themselves, it is easy to see that the anomalous nature of the large skeletons found was a secondary issue.

It is interesting to note in Director Powell’s letter explicit instructions for the shipment of bones and artifacts. We will return to this topic.

Reading the Fifth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution and the Twelfth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, which are digitized and available for download on the Smithsonian Libraries website, two things stand out to me: giants were indeed discovered; and the discovery of giant skeletons and their study was not a primary focus of those excavating burial mounds in the late 1800s. Many of the skeletal remains of giants are

described only as large or extremely large; in many of the accounts sizes are not given. Some of these skeletons were not even measured, although they were recognized as anomalous.

The Fifth Annual Report recounts several large skeletons recovered from various mounds across several states. Many of these came from West Virginia; West Virginia's Kanawha Valley was among the premier locations for giant remains. The aforementioned Smith Farm, in the Kanawha Valley, held a mound in which a "large skeleton" was found. Its measurement is not recorded; however, further down in the same mound a skeleton measuring seven and a half feet in length was recovered. Obviously, if the sizes of the skeletons found were of utmost importance, agents would have logged all the sizes of the measurements.

The report goes on to mention a seven-foot skeleton recovered in a mound close to the Smith Farm. It also recounted two "very large skeletons" that were excavated from "Mound 31." This mound is still standing today in the Shawnee Regional Park.

## Cold Indifference

As mentioned in the opening of this chapter, countless burial mounds were demolished—with no thought given to their sacred nature—to accommodate agriculture, roads, and all that goes along with "progress." Treasure hunters destroyed mounds as well in their search for riches only to be disappointed with their finds. The following newspaper article, published in 1906, illustrates this point quite well:

On the occasion of my present visit I was disappointed and disgusted to find that the owner of the land had attacked it with plow and scraper, and had leveled it. He wanted the space for agricultural purposes. A few sheaves of oats were worth more to him than a mound dating back to a prehistoric people. Such is the sentiment one too often finds. The past has no value in comparison with a crop of oats or a bushel of corn. Such people would break

up the ruins of Baalbek for material to macadamize a road.

The utter want of appreciation of things that cannot be eaten, worn, or sold was illustrated in the case of a large, earthen mound on the second terrace above both of the village sites, and nearly between them. I had expected to ask the permission of the owner of the land to open it; but I heard it had been opened some months ago. When I asked what was found in it, the answer was: “Not a cent, only some trash.”

The people who dug it open expected to find money in it, and failing to find that, they saw no earthly value in the “trash” that was turned up by the shovels. Yet who knows what may have been the value of the bits of weapon wampum, or of stone, bone, or copper jewelry which would have thrown light on the history and habits of the people who lived and died here at a time of which no syllable of human history has been recorded?7

I couldn’t agree more. This newspaper article, published in 1905, lamented the wanton destruction of ancient burial mounds:

These mound builder sites are located almost invariably on private lands, and though it is true in some few cases the owners have for sentimental reasons maintained the integrity of the mounds and earthworks allotted on their property, in the vast majority of cases the commercial instinct has prevailed, and the original outlines are fast obliterated by time and the abrading wear of the white man’s plow.8

Decades of crop cultivation had obliterated countless mounds at a complex in Wisconsin:

Mr. Nash ascertained that the 31 mounds extant in the group today are but

part of the original work of mound builders on this site. Crops under cultivation for the last 70 years have doubtless made erosions through the southern part of the original group, obliterating a large number of mounds.9

There was more than indifference toward the mounds—there was also a twisted, morbid curiosity coupled with complete irreverence for Native American remains amongst early pioneers. These folks took skulls and bones as souvenirs from sacred graves and treated them as mere throwaways. Ross Hamilton wrote: “The enduring skeletons the white man took were disarticulated for their skulls, femurs, and jaw bones for curiosity’s sake; the rest being circulated or placed on temporary display until they were broken, discarded, stolen, or lost.”

## Crumbled to Dust

*The pioneers and their immediate generations unearthed so many graves so quickly that the remains of the Tall Ones rapidly went back to the earth when contacted with the oxygen of the atmosphere. Many skeletal remnants uncovered by early settlers, antiquarians, collectors, and museum officials were already of such apparent antiquity that they had already returned to the consistency of the earth, leaving but an outline or less.*

—Ross Hamilton, A Tradition of Giants: The Elite Social Hierarchy of American Prehistory

Another factor that is a leading contributor to the lack of giant bones being available for us to see today is their disintegration upon exposure to air. There are countless stories of large skeletal remains being unearthed only to crumble to dust. This is recorded during the opening of mounds by both professional field agents and amateur relic hunters. The New York Times

reported on the opening of a sepulcher which contained enormous bones that turned to dust on December 21, 1891: “An Indian sepulcher has been unearthed on “Fish Marsh,” in Saugus. The tomb was about seven feet below the surface and it contained a skeleton of a man of enormous proportions, which crumbled to dust upon exposure to air.”

Similarly, in 1906, The Saint Louis Dispatch reported that “larger than ordinary” bones were recovered at Cahokia. The bones turned to dust when exposed to air.

In 1906, two brothers from Muncie, Indiana unearthed a large skeleton while digging up a tree. The skull was “of almost abnormal size,” as were the femurs and feet. When handled, the bones crumbled to pieces.10

In 1792, General John Payne wrote in his diary of a large quantity of skeletons recovered in Kentucky, along the banks of the Ohio River, during the excavation of his cellar:

From the cellar under my dwelling, over 110 skeletons were taken. I measured them by skulls, and there might have been more whose skulls had crumbled into dust. The skeletons were in all sizes, from 7 feet to infant. Dave Kilgour, who was a tall and very large man, passed our village at the time I was excavating my cellar, and we took him down and applied a thigh bone to his. The man, if well-proportioned, must have been 10 to 12 inches taller than Kilgour. The lower jawbone would slip over his skin and all.11

It wasn’t just amateurs who faced crumbling bones during excavations; the problem plagued professional field agents as well. The following excerpt comes from the Bureau of Ethnology’s Twelfth Annual Report to the Secretary of the Smithsonian Institution and demonstrates the problem when mounds were opened in Dunleith, Illinois:

Near the original surface, 10 or 12 feet from the center, on the lower side, lying at full length upon its back, was one of the largest skeletons discovered by the Bureau agents, the length as proved by actual measurement being between 7 and 8 feet. It was clearly traceable but crumbled to pieces immediately after removal from the hard earth [in which] it was encased.

The Twelfth Annual Report again makes mention of crumbled bones, this time in Cattaraugus County, New York:

In making an excavation, eight skeletons, buried in a sitting posture and at regular intervals of space, so as to form a circle within the mound, were disinterred. Some slight appearance yet existed to show that framework had enclosed the dead at the time of internment. These osteological remains were of very large size, but were so much decomposed that they mostly crumbled to dust.

These are but a few accounts of giant skeletal remains that disintegrated upon exposure to air. I could go on for many pages, but that would be counterproductive. The fact of the matter is, tales of giant bones crumbling are so numerous that I began to ask myself if this wasn't just another excuse; I wondered if this phenomenon hadn't been exaggerated to a large degree.

To answer my question, I began searching newspaper articles from the same time period to see if it was commonly reported that normalsized skeletons disintegrated upon discovery. I was unsure of how much information would be available, but it took no time to learn that reports of crumbling skeletons of normal-sized humans were just as, if not more, common in newspaper reports from the 1800s and early 1900s.

The Times Picayune reported in its August 18, 1864 edition, that workmen digging in St. Patrick's Cathedral in Dublin discovered a large stone coffin. When opened, the bones inside crumbled to dust.

*The World, a New York newspaper, reported on March 1, 1898 that workers digging a well uncovered two skeletons. Shortly after being exposed to air, they disintegrated.*

In an article titled "Skeleton Found in Sewer Ditch," the Wichita Daily Eagle reported on November 18, 1902 that workers uncovered the body of a six-foot man while digging a sewage ditch. The bones turned to dust at once after being uncovered.

On March 24, 1902, the Wilkes-Barre Record gave details of an Indian grave that was opened. When air hit the bones, they crumbled to dust; only the skull was preserved along with some flints, skinning knives, and pottery.

## Smithsonian Cover-up

*Concealing evidence that conflicts with accepted theory is common scientific skullduggery. For years, the Smithsonian Institution has been accused of hiding in storage vaults things it doesn't like.*

—Vincent H. Gaddis, American Indian Myths & Mysteries

Admittedly, I hate to cry conspiracy as a way of explaining away the startling lack of evidence for my claim that giants walked the earth long ago. But, the facts speak for themselves: the Smithsonian Institution engaged in some sort of cover-up aimed at hiding its involvement in the recovery of giant skeletal remains (and other inconvenient finds) from the American public. No other conclusion can be reached. Consider the following account given by Vincent H. Gaddis in his book American Indian Myths & Mysteries:

In 1968 two Neanderthal-like skulls with low foreheads and large brows were

found in Minnesota. As for dating, University of Minnesota scientists said they were reluctant to destroy any of the material, although carbon-14 testing only requires the burning of one gram of bone. They were sent to the Smithsonian. Later Dr. Lawrence Angel, curator of physical anthropology at the institution, said he had no record of the skulls there, although he was sure they were not lost. We have a right to wonder whether some professional scientists mightn't find a really early date for the bones distressing. Why distressing? Because no true Neanderthal remains have ever been recognized by any federal authorities as originating on the North American continent, what to say of the Americas in general. But denial and misplacement seem to be ever a part of the Smithsonian legacy, as materials reported sent oddly have never been received by the museum.

Countless newspaper articles and local historical records mention the discovery of giant bones that were shipped to the Smithsonian Institution. Of course, today, the Smithsonian claims they do not have any such bones in their possession. So, what happened to them? It is reasonable to believe that some of the contents shipped to the Smithsonian never reached their destination. But this could only apply to a select number of cases.

The Smithsonian's own records show that their very own field agents recovered giant skeletons and these bones were shipped to the Institution. How, then, could there be no bones in the Smithsonian's possession? To get around this, there are claims of never receiving giant bones, and they go as far as to say their field agents measured the bones incorrectly. Still, where are the "incorrectly measured" bones?

I am not claiming that that there is a covert site somewhere with a warehouse on the premises that is full of giant bones and other oddities such as extraterrestrial bodies. Those who believe this sort of thing, in my opinion, have taken the Indiana Jones movies a little too seriously. I do not believe the Smithsonian has any bones; with that being said, I do believe a cover-up probably did take place. I think the bones were destroyed or dumped, long ago, or simple negligence and decades of indifference claimed the bones.

It is sad that if it weren't for the Bureau of Ethnology's annual reports, there

would be no record at all of the incredible discoveries in the 1800s. Luckily for us, though, those documents exist—even if the bones do not.

## NAGPRA

A federal law was passed in the United States called the Native American Graves Protection and Repatriation Act (NAGPRA) in 1990, which ensured that any giant bones that may have been out there were “returned” to their descendants. I did not place quotations around the word returned to be divisive or to try and be controversial; I did it because it is not always clear who has a rightful claim to the bones. More on that to follow.

According to the National Park Service:

The Native American Graves Protection and Repatriation Act is a Federal law passed in 1990. NAGPRA provides a process for museums and Federal agencies to return certain Native American cultural items—human remains, funerary objects, sacred objects, or objects of cultural patrimony—to lineal descendants, and culturally affiliated Indian tribes and Native Hawaiian organizations. NAGPRA includes provisions for unclaimed and culturally unidentifiable Native American cultural items, intentional and inadvertent discovery of Native American cultural items on Federal and tribal lands, and penalties for noncompliance and illegal trafficking. In addition, NAGPRA authorizes Federal grants to Indian tribes, Native Hawaiian organizations, and museums to assist with the documentation and repatriation of Native American cultural items, and establishes the Native American Graves Protection and Repatriation Review Committee to monitor the NAGPRA process and facilitate the resolution of disputes that may arise concerning repatriation under NAGPRA.12

Getting back to “returned,” it is not always easy to determine where the bones should go. Without knowing the age of the bones, how can it be

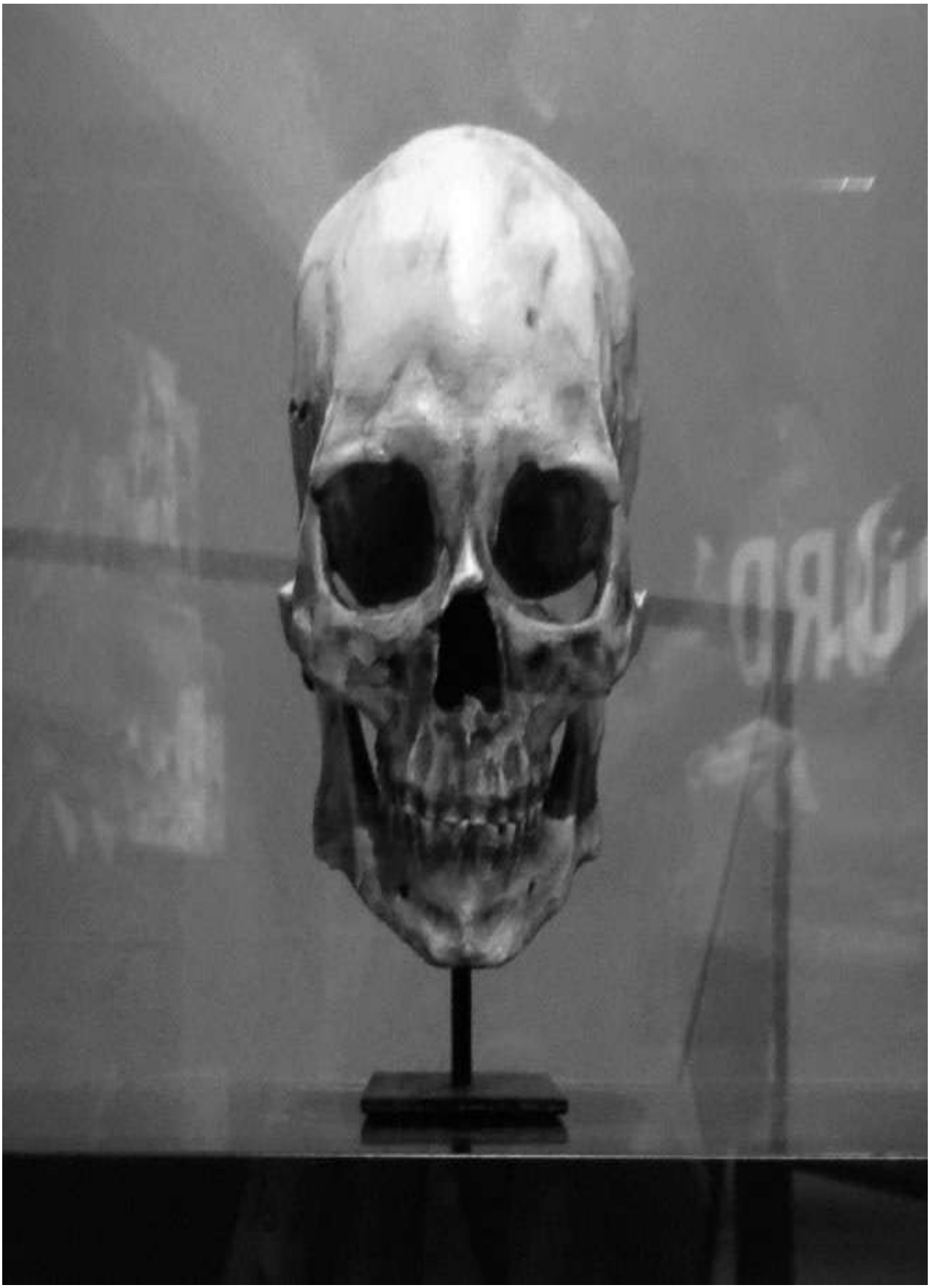
decided who was living in the area at the time? In the case of giants, imagine the difficulty in determining the resting place of bones found in mounds that area tribes did not take credit for building. The only way to rightfully place the bones where they belong would be through the study of the bones and through DNA analysis—which is exactly what is fought against through the auspices of NAGPRA.

In an example of the difficulty of properly administering the provisions of NAGPRA, a lengthy battle pitting Indian tribes and the U.S. Army Corps of Engineers against a group of scientists reached its conclusion in February 2017. The legal controversy was over the fate of the Kennewick Man, as the scientists called him, or the Ancient One, as the area tribes called him.

In 1996, two college students discovered a skull along the banks of the Columbia River in Washington. Fearing they had stumbled upon a victim of foul play; they called the police. The Benton County Coroner was puzzled by the find and called in a local archaeologist. The pair unearthed a nearly complete skeleton that proved to be 9,000 years old.

Enter the Corps of Engineers.

After learning of the Kennewick Man’s radiocarbon date, the Corps of Engineers stepped in and proclaimed their authority over the find as the skeleton was found on land that they manage. The County Coroner, however, disputed their claim and argued that he had jurisdiction over the bones. Study of the bones ceased, and they were sealed in a neutral location pending a resolution.



A cast of the Kennewick Man skull on display at the Natural History Museum in Karlsruhe, Germany. Wikimedia Commons.

Around the same time, a coalition of Indian tribes and bands from the Columbia River Basin made a claim on the bones citing NAGPRA. The Corps of Engineers allowed for a period of public comment on the matter after which they agreed to turn the bones over to the coalition for reburial.

Believing the skull of the Kennewick man had European features—which would exempt the discovery from NAGPRA—a group of scientists believed it called for further study; they combined their efforts and sued the federal government. The scientists were granted an injunction and ultimately, they won the lawsuit. In 2002, the court ruled that the bones were not related to any present-day tribe and NAGPRA, therefore, did not apply. The judge ordered that the skeleton be made available to scientists for study. The government appealed the decision; the ruling was upheld, however, in a 2004 decision. The court wrote: “Because Kennewick Man’s remains are so old and the information about his era is so limited, the record does not permit the Secretary [of the Interior] to conclude reasonably that Kennewick Man shares special and significant genetic or cultural features with presently existing indigenous tribes, people, or cultures.”13

Judge John Jelderks made it known in the court record that the Corps of Engineers misled or deceived the court on several occasions. The court found that the government acted in “bad faith” and awarded attorney’s fees of $2,379,000 to the plaintiffs.14

Moving ahead, further testing recently revealed that Kennewick Man most closely resembled Native Americans over every other living group. On February 17, 2017, the bones were given over to the coalition of tribes who claimed the Ancient One as their ancestor. He was reinterred in a secret location and a private ceremony was held in which traditional funerary customs were practiced.15

At the end of the day, it could easily be argued that the correct result came about in the Kennewick Man saga. To take it a step further, one could say that NAGPRA did its job. However, to ensure that the spirit of the provisions in NAGPRA were correctly applied, it took scientific testing to get confirmation—the exact thing the coalition was fighting against! It also took twenty years of legal wrangling, and in the end, even though the Kennewick Man is a Native American, it is hard to believe that he is a direct descendent of the tribes that reburied him.

Regardless of one's views on the outcome of the Kennewick Man controversy, there can be no doubt that NAGPRA has set up an impenetrable boundary against future excavations and study where Native American remains may be found. With all the hoops to jump through, with the sensitivity of the issues involved, and with the extraordinarily politically charged climate we live in today, why would anyone even want to discover a skeleton of enormous stature? The juice simply isn't worth the squeeze.

In the opinion of some scientists, such as anthropologist Elizabeth Weiss, NAGPRA does not require strong enough evidence to prove cultural connections with modern-day people groups. This, in combination with increased regulations, has adversely affected scientific research. Weiss said:

Consider having dedicated a large part of one's life to unearthing the materials that are now being examined. Even casts and other important works —such as videotapes, photos, and excavation records—are in increasing danger of confiscation. Some scientists have expressed fear that their federal grants would be in jeopardy if they objected too openly to current policies. Under such circumstances, most scientists do not even begin 'high-risk' projects. Finds that could threaten Native American origin beliefs are especially likely to be targeted. Defendants could become embroiled for years in expensive lawsuits that neither they nor their institutions can afford…

The politics of bone gathering in Africa are notorious… and one shudders to imagine what might happen if activists could convince modern Africans to claim early human skeletons as their ancestors, so that they too could be reburied.16

According to the National Park Service, 57,847 individuals have been repatriated since NAGPRA became law.17 Author and researcher Ross Hamilton said the following about the repatriation of bones under NAGPRA in his book A Tradition of Giants: The Elite Social Hierarchy of American Prehistory: “Some were the bones of very large individuals (as I have heard through eyewitness testimony at Nisqually from the Nez Perce, through Chumash sources, as well as locally here in Ohio from personal contacts).” NAGPRA had unintended consequences as well. Said Hamilton, “Protecting themselves from NAGPRA the museums that once claimed the larger bones in their itinerary no longer respond to requests for such unusual remains except in a fashion of denial… it is as though they never existed.”

It seems, at least to me, that that the reinterment of bones through NAGPRA provisions, has played a large role in disposing of the evidence of an ancient race of giants and has ensured that any additional bones will not be found—at least, not in the United States. Admittedly, of the repatriated human remains, the percentage of giant-sized bones compared to normal-sized bones is probably small; however, there is no way of knowing.

If it sounds like I am lamenting the loss of evidence, I can assure you I am not. There was a dark time in America when Native Americans were treated in a deplorable manner (some may argue that this continues into the present day); their burial places were desecrated, sacred objects were plundered, and the remains of their dead, out of morbid curiosity, were put on display—made a spectacle—like some sort of carnival sideshow. Evidence be damned! —if some giant bones were lost so that thousands could be properly laid to rest, so be it.

In the final analysis, NAGPRA is a double-edged sword; its benefits are obvious, but so are its downfalls.

## The Deliberate Destruction of Giant Bones

I can’t help but wonder if the deliberate destruction of giant bones didn’t go a

long way—or at least a part of the way—toward the disposal of evidence. I mentioned in the Mesoamerican myths chapter that the bones of giants were gathered and ground into powder; giant bones held both medicinal and ceremonial value among many cultures. As odd as that may seem, it is not without precedent. The use of mummies as medicine was once widespread as demonstrated by this news article from 1887 titled “Remains of Ancient Egyptians Turned into Drugs a Century or Two Ago”:

Among the standard medicines quoted in the medical books of Nuremberg of 200 years ago are “portions of embalmed bodies of man’s flesh, brought from the neighborhood of Memphis, where there are many bodies that have been buried for more than a thousand years, which have been embalmed with costly salves and balsams and smell strongly of myrrh, aloes, and other fragrant things.” The learned doctors of France, Germany and Italy all made great use of these eccentric drugs, says a writer in the Nineteenth Century, and in the seventeenth century grievous complaints arose of its adulteration. M. Fomet, chief apothecary to the French king, records that the king’s physician went to Alexandria to judge for himself on the matter and having made friends with a Jewish dealer in mummies, was admitted to his storehouse where he saw piles of bodies. He asked what kind of bodies were used and how they were prepared. The Jew informed him that he took such bodies as he could get, whether they died of some disease or of some contagion. He embalmed them with the sweepings of various old drugs, myrrh, aloes, pitch and gums, after which he sent them to Europe and marveled to see that the Christians were lovers of such filthiness. But even this revelation did not suffice to put mummy practice out of fashion, and we know that Francis I of France, always carried with him a well-filled medicine chest, of which this was the principal ingredient. A traveler also records how one of his friends found in the tombs at Ghizeh a jar carefully sealed, which he proceeded to open, and found it to contain such excellent honey that he could not resist eating a good deal of it, and was only checked in his feast by drawing out a hair; whereupon he investigated further and found the body of an ancient Egyptian baby, in good condition and “adorned with jewels.” He does not record how he enjoyed that meal in retrospect. Imagine dining off the honeyed essence of a baby Pharaoh.19

Even the body wrappings were used—as paper! Mummies were sold, and the bodies were ground into powder and marketed as a “cure all”:

Genuine mummies are rather rare within the lines of commerce; not plentiful anyhow. Except in cases of some extraordinary finds they have been rare for several hundred years. There are artificial mummies on the market, have been for several hundred years, even though the Egyptian government has long disfavored such inventions. Time was when mummy factories made a harvest. They made this sort of merchandise, not so much for curio seekers as for medicinal purposes. In many parts of Europe once upon a time, mummy powders were all the rage for certain human ailments and accidents. The mummy material was imported from the Nile markets, broken up, pulverized, and so great was the craze for mummy powders, pills, and decoctions that the market was said to be overtaxed so much so that certain Hebrew dealers who knew a thing or two, set up mummy factories on the quiet in order to supply a constant demand, and placed the fictitious article upon sale at cut rates. In a large sense the imitation goods were quite as beneficial as the genuine. But their perfidy was in time detected and the traffic squelched. Later all mummy medicaments went out of fashion, and since then the bogus business has not so largely flourished.20

Mummy powder was also mixed with oil and sold as paint. The wealthy in America even used ground mummies as fertilizer for their grass!

I wonder: could the bones of giants have been in such high demand among the ancients as mummies were among wealthy people two hundred years ago?

## The Military Campaign Against the Giants

There is a lot of talk in the Old Testament about the destruction of an enemy's bones. This is not figurative language; bones are broken and burned at the command of the Hebrew god. Breaking the bones of an enemy was an act of final humiliation; being killed by fire was reserved as a horrible punishment—a shameful death for the worst of the worst, symbolizing the wrath of an angry god. Consider Leviticus 10:2: "And there went out fire from the Lord, and devoured them, and they died before the Lord." (King James Version) In Numbers 11:1, the angry Hebrew god burned those who displeased him: "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." (King James Version)

As discussed earlier in the book, the Bible clearly notes that Joshua and Caleb waged a war against a race of giants that were standing in the way of the Israelites' ability to take possession of their Promised Land. The campaign was clearly a success; after the wars were ended, the mere mention of giants all but disappears from the pages of scripture.

The ancient Israelites were fierce, highly-skilled warriors; their reputation for the swift, merciless destruction of their enemies preceded them as they swept through the Promised Land. There are several times in the Old Testament when the Hebrew god demands the complete annihilation of Israel's enemies; every man, woman, and child, is to be put to the sword—even animals are killed.

Moving on to the point of this section—the destruction of giant bones—it is important to note that the Old Testament god viewed the desecration of the bodies of the dead to be an act of wickedness. Amos 2:1 says: "Thus saith the Lord; for three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime." (King James Version)

The burning of bones, something the Hebrew god was clearly troubled by, was a tactic that he himself used against his enemies, as mentioned earlier. He did it again in Joshua 7:25: "Joshua said, "Why have you brought this trouble on us? The Lord will bring trouble on you today. Then all Israel stoned him, and after they had stoned the rest, they burned them." (New

International Version) There are more examples from 2 Kings 23. Using the King James translation, the sixteenth verse says: “And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.” The twentieth verse continues: “And he slew all the priests of the high places that were there upon the altars, and burned men’s bones upon them, and returned to Jerusalem.”

Although the Bible does not give a specific command for the proper way to dispose of the dead, cremation is taboo in the Jewish tradition, and is frowned upon by conservative Christians. The verses covered above, and there are many more, show that the burning of bodies and bones in the Old Testament is reserved for the most vile and wicked. This, and the fact that Israel’s enemies widely practiced cremation, leave burial as the Jewish and Christian “best practice” for the disposal of the dead as outlined in Genesis 3:19: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.” (King James Version) Like the other two Abrahamic religions, Islam also frowns upon cremation; in fact, cremation is forbidden according to the Muslim faith.

*Return of the Spies, an 1860 woodcut by Julius Schnorr von Karolsfeld. Did Caleb and Joshua's campaign against the giants destroy much of the evidence for an ancient race of giants?*

According to some belief systems, the burning of the body in this life can affect the afterlife; the Incas held such a belief. During the Conquest of the Inca Empire (1532–1572), Francisco Pizarro (1471–1541) staged a mock trial in which he convicted the last Sapa Inca, Atahualpa (circa 1502–1533), of idolatry, rebelling against the Spanish, and for the murder of his half-brother Huáscar (1491–1533). Pizarro sentenced Atahualpa to death by fire, tied to a stake. Nothing could have been worse; if Atahualpa's body was burned, his soul could not move on into the afterlife. A friar was able to work out a deal for the Sapa Inca; in exchange for converting to Christianity, Atahualpa would be strangled to death instead. The Inca agreed and was baptized into the Catholic Church; he was renamed Francisco Atahualpa in "honor" of Francisco Pizarro. The Spanish kept their word and tied Atahualpa to a stake in the public square and strangled him with a garrote.

The vengeful, humiliating death by fire in the Old Testament has other parallels in the Americas. Recall that the giant Xelhua's pyramid workers were consumed by fire at Cholula; the seafaring giants that landed in South America in Garcilaso de la Vega's account were also killed by fire from the heavens.

You are probably wondering, "So, what the heck does all of this have to do with the price of tomatoes?" Well, I think that if the Israelites emptied sepulchers and burned the bones of their enemies, and the Lord's anger consumed people with fire; wouldn't the bodies of giants be burned as well? After all, the creator unleashed a flood to destroy them once. If, as I believe, a large population of giants were concentrated in the Levant, and if they were essentially wiped out (except for a small remnant that fled, probably by sea), and if their bodies were burned—this would represent at least a piece of the puzzle of missing bones.

## Thoughts on Physical Evidence

Before concluding this chapter, I wanted to share my thoughts on the importance of physical evidence. For some things, physical evidence is of utmost importance. For instance, scientists simply cannot declare that Bigfoot exists based on the thin evidence that is out there. Police and prosecutors need physical evidence to prove their cases beyond a reasonable doubt—the legal standard for obtaining a guilty verdict in criminal cases tried in the United States. That said, physical evidence is not the be-all and end-all.

When physical evidence is lacking, and in the case of giants, unattainable, where should witness testimony rank? In most legal systems, witness testimony is extremely important. However, eyewitness accounts are inherently flawed and limited. However, the testimony of multiple witnesses is powerful—powerful enough in ancient Israel (and not too long ago in the United States) to convict someone of a crime that carries the death sentence. Deuteronomy 17:6 says: “Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.” (New King James Version) Verse 19:15 says: “One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.” (New King James Version)

Numbers 35:30 follows up with this: “Anyone who kills a person is to be put to death as a murderer only on the testimony of witnesses. But no one is to be put to death on the testimony of only one witness.” (New International Version) And the New Testament Book of Hebrews says in verse 10:28: “Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses.” (New International Version)

Dating back to ancient times, witness testimony was always highly regarded, and it condemned many to death. Why, then, are folks so quick to throw out witness testimony in the case of giants? The Smithsonian’s own annual reports testify to their existence; hundreds of newspaper articles from the 1800s and early 1900s claim the discovery of giant skeletons; renowned

explorers saw giants with their own eyes and recorded the encounters; the religious texts and the myths tell us that giants had to have inspired some of the more outlandish stories.

It seems to me, that even without hard, physical evidence, the case for a lost race of giants is strong. While there may not be proof beyond a reasonable doubt, upon a preponderance of the evidence it certainly seems that it is more likely than not that people of enormous stature once walked the earth. In my mind, the myths and legends will always be the best evidence, and considering that, I will close this chapter with the words of Madame Blavatsky found in her work The Secret Doctrine:

“Where are your proofs?” the writer will be asked. In History and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Rakshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldaea, her Izdubars (Nimrod); and the Jews their Emims of the land of Moab, with the famous giants, Anakim.

# 17

# Ancient Astronaut Theorists Say Yes!

*I imagine if aliens came down to Earth, they'd actually be quite tall; people seem to get everything right about extraterrestrials but the size!*

—Nicolas Roeg

I was on a bus leaving the airport in Lima, Peru heading toward the Miraflores district on a cool, drizzly winter night a few years ago. The weather was refreshing and a wonderful break from the late-June oppressive heat and humidity back in Virginia. The tour guide had been talking nonstop, and for the most part, I had tuned her out. I was tired and grouchy from a long day of layovers and cramped flights, so I stared out the window and engaged in one of my favorite pastimes—people watching. I drifted off into my own thoughts, but quickly perked up and directed my attention back toward her when she began talking about archaeological sites in Peru. She had my full, undivided attention when she said: "There are many, many marvelous structures here, and you will see many of them."

She was right, there were some great sites to visit in the week ahead and I was excited! As a bonus, and something I didn't expect to find in Lima, was a large step pyramid. It is located in Miraflores along the coastline right off a busy road. Called Huaca Pucllana, it is an adobe and clay pyramid that served as a ceremonial center for the Lima Culture between 200 CE and 700 CE. As astonished as I was to see a pyramid in town, I was even more surprised to learn that there were dozens of pyramids in Lima at one time.

The tour guide continued to speak as the driver zigged and zagged, expertly

weaving his way through the congested streets. She spoke more about the archaeological sites: “Some of these buildings and these structures, archaeologists today cannot be sure how they were built.” My mind was racing. I could not wait to set foot on the hallowed grounds of the Coricancha and Sacsayhuaman, and I was very excited about Ollantaytambo as well. Sure, I was looking forward to Machu Picchu, who wouldn’t be, but Sacsayhuaman is why I spent the money to come here—I had to see it for myself. Seeing those massive stones on television shows such as Ancient Aliens and reading about them in books like Fingerprints of the Gods was all good and well, but I had to see them for myself. I had to lay eyes on them in person and walk among them. For years I had wanted to touch those stones with my hands.

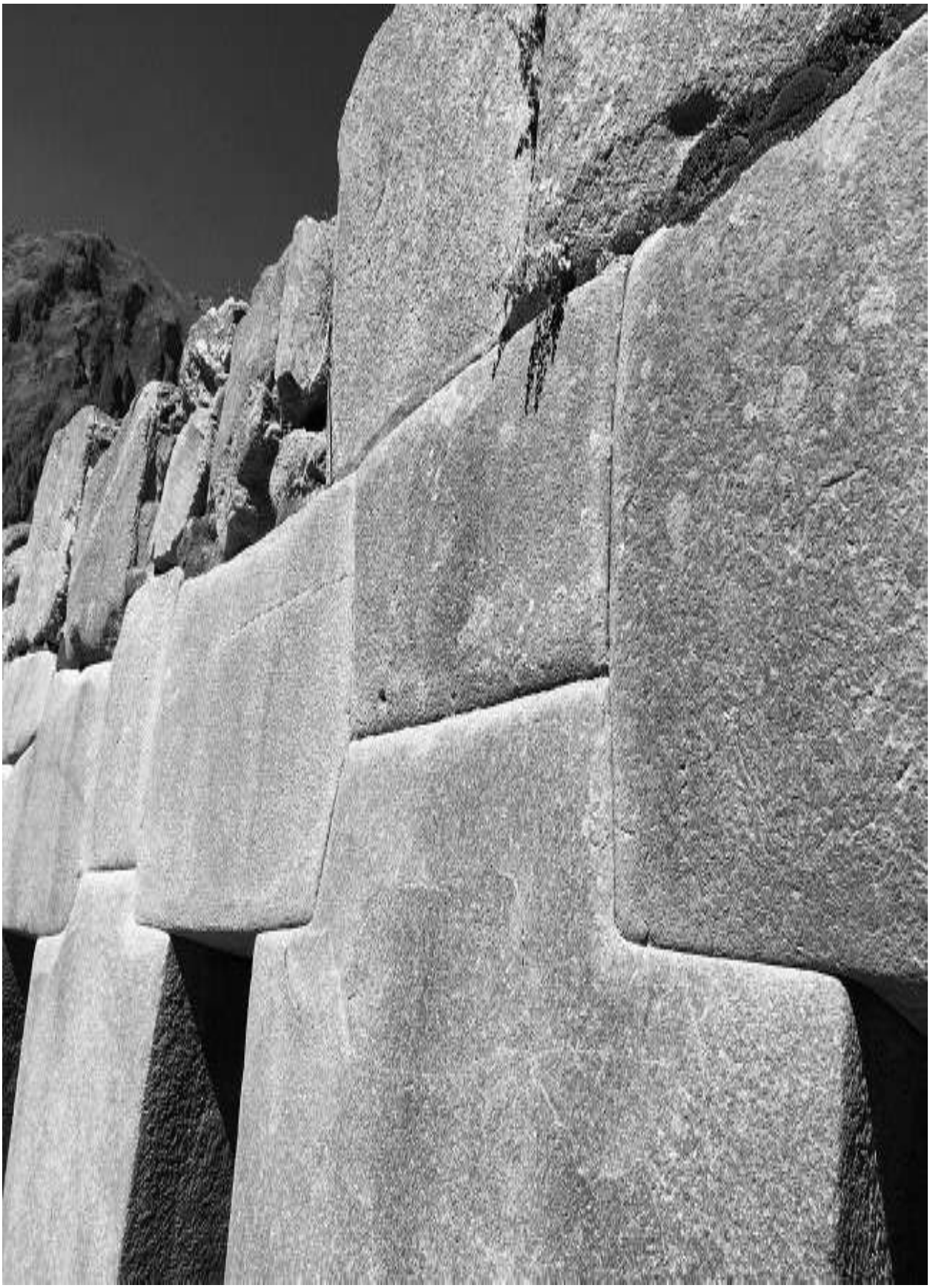
A colossal polygonal stone block at Sacsayhuaman. Courtesy of the author.

She continued her talk; it was mostly just the standard tour guide stuff, so, being me, I tuned out once again and resumed people watching. I was taking in Lima—I sure wasn't in Virginia anymore! I remember thinking I couldn't wait to see it in the daylight. What really struck me was how many businesses were open so late. It was after ten o'clock and I could see through the glass storefront windows women getting their hair done in salons; a tire shop was open with a couple of guys hanging out outside while another used a tire machine to release an old tire from a rim; scores of restaurants had patrons filing in and out; both automobile and pedestrian traffic was heavy; every store looked to be open; Lima sure did seem busy for a random Monday night!

I shifted my focus back to the tour guide just in time for a swift kick in the nuts: "There are people," she said, as she tightened her face before taking a long, theatrical pause, "There are people who think the structures were made by"—another pause, this one even longer—and this time she furrowed her brow and squinted her eyes and said, "Aliens."

*Well, heck, here we go. I thought to myself.*

Raucous laughter erupted on the bus. I looked around; a couple of passengers were belly-laughing—the type of laughter that makes you bounce in your seat. "What idiots!" a guy in the back exclaimed, egging on the laughter. I held my tongue; I'm not a confrontational type of person, especially with an audience full of folks already worked up into a frenzy. I took a hard pass on defending the honor of ancient astronaut theorists—it wouldn't have done any good, anyway.



Amazing megalithic stonework at Ollantaytambo, Peru. Courtesy of the author.

The tour guide went into full-on lecture mode: “Aliens did not build these things! It was not aliens!” she assured the group. As she continued to speak, she became increasingly indignant: “The people here are smart! And, back then, very long ago, people here were also very smart!” She used a curved forefinger and tapped her temple—the universal sign for smarts—and continued: “To believe aliens did this and not the very smart people here—that is very insulting to our culture!” I saw what was going on here. She was laying the foundation for the ole tried and true, “the Ancient Astronaut Theory is racist,” load of crap. She was a nice lady, very warm and friendly and I liked her at once, so I could not have been more disappointed that she chose to spew this bunch of nonsense.

While I was in Peru, I heard a variation of this same speech no less than four other times. I began to think that tour guides must be required to memorize it to become credentialed. Maybe that speech is to Peruvian tour guides what the Gettysburg Address was to seventh-graders way back when I was in school, I mused.

As much as it pissed me off for ancient astronaut theorists to be made fun of—and worse, attacked—I mostly felt sadness that people feel their ancestors are being insulted by a perfectly reasonable theory. This is a direct result of academics using the cheap shot accusation of racism and bullying tactics to shut down discussion of a theory they do not like. If the theory is so stupid, as they claim, then it should fall apart on its own; there’s no need in slandering proponents of the Ancient Astronaut Theory as, at worst, racists, and at best, nice people who are unaware of their own racism.

Precision megalithic stonework at Machu Picchu. Courtesy of the author.

I'll be the first to admit, the Ancient Astronaut Theory has plenty of holes; not the least of which is that it really cannot be proven. At least not unless the travelers return and confirm that they were indeed here in the remote past. So, in my mind, the theory is problematic all on its own—there is really no reason for its critics to have to punch below the belt in their fight against "pseudoscience."

## A Racist Theory?

*It took Man some 2,000,000 years to advance in his "tool industries" from the use of stones as he found them to the realization that he could chip and shape stones to better suit his purposes. Why not another 2,000,000 years to learn the use of other materials, and another 10,000,000 years to master mathematics and engineering and astronomy? Yet here we are, less than 50,000 years from Neanderthal Man, landing astronauts on the Moon.*

— Zecharia Sitchin, The 12th Planet

At its core, the Ancient Astronaut Theory is nothing more than an attempt to answer questions about our past. It seeks to address the mysteries, those burning questions such as: 1) How did our religions get their start? 2) Who were the gods? 3) Where did ancient people get the technology to shape and move the stones used in much of the megalithic construction around the globe? 4) Did humans receive some sort of genetic boost, an "upgrade" to their DNA? 5) Who were the culture bringers in so many of the myths? So, the Ancient Astronaut Theory is just that, a theory aimed at answering some

of humankind's most perplexing questions. There is nothing inherently evil or racist about it. The accusation of racism comes mainly from three sources: overly-sensitive, perpetually-offended types (the Twitter mob as I call them); academics who have no bounds in their attacks against those guilty of the high crime of promoting "pseudoscience"; and perhaps the worst of all are the lazy people—those who have not studied the theory—they merely repeat what they have heard from some other people who are probably too lazy themselves to learn what proponents of the theory actually have to say.

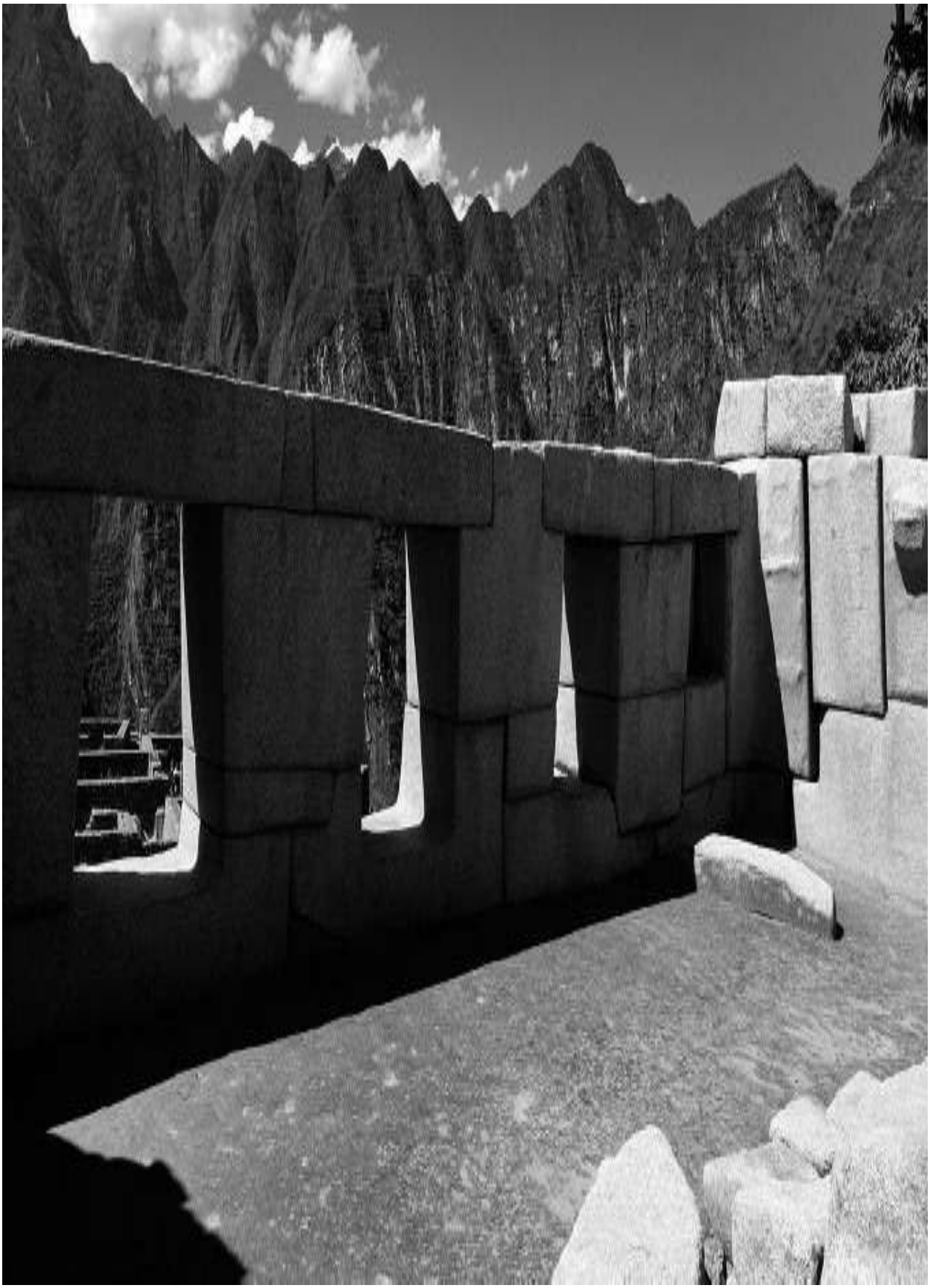
The "ancient astronaut theory is racist" schtick goes a little something like this: Supposedly, the theory states that people of color were not smart enough or civilized enough to build megalithic structures. Therefore, the Ancient Astronaut Theory is repackaged colonialism. Accusers further lob their accusations thusly:

The accomplishments of people of color are consistently diminished on Ancient Aliens and I think this is partially due to people inherently questioning the accomplishments of ancient civilizations because of their own internalized racism… Shows like Ancient Aliens leave behind scars in people's minds that devalue the achievements of people of color while raising up the achievements of Caucasians as if to say the rest of the world is lost without western technology and influence—as if we were nothing before it.1 (Emphasis mine.)

While I can certainly understand sensitivity toward the devaluing of ancient cultures—many of which were advanced cultures led by people of color—that is not what the Ancient Astronaut Theory does. Read about it. Learn about it. Within minutes of an honest attempt to learn about the theory, one will see that megalithic sites in Europe are questioned as well as those in Asia, Africa and the Americas. Swiss author Erich von Däniken, a godfather of the theory, has devoted entire books to the megaliths in Greece and Malta. Stonehenge, probably the most famous megalith in Europe, is called into question by ancient astronaut theorists, as are the Carnac stones in France and stone structures in Scandinavia. Yet, those who cry racism ignore these

inconvenient details and double down on their talking points.

The worst part of the slanderers' argument is that I do not know of many ancient astronaut theorists who claim that aliens built the structures in question! It is widely believed that nearly all the structures in question were built by people—perhaps at the direction of extraterrestrials, who were also the ancient gods. Many believe that the gods may have helped with the construction of the structures by aiding in the technology that would have been necessary to shape some of the stones and help put them in place. Coincidentally, it would be no small job for us to try to replicate many of those same structures today! So, wondering about technology is not racist—it is fair to be perplexed over such things and look for alternate solutions to problems that have not been solved. For me, "really smart people did this," is not an adequate answer. Yeah, smart people did it, I know that! But, where did the technology come from? At any rate, even Giorgio Tsoukalos, the wild-haired consulting producer and on-air personality of the Ancient Aliens television series only proposes one megalithic structure as being constructed by aliens—Puma Punku in Bolivia. And, he proposes this, by the way, because an indigenous legend holds that Puma Punku was built in a single night by the gods. So then, who are the racists? The ancient astronaut theorist who actually listens to the indigenous accounts, or those who write off the stories as myths and fables? While dismissing stories that do not fit into their narrative as mere myths, these self-appointed defenders of indigenous cultures love to clutch their pearls and virtue-signal on social media at how offended they are. How dare someone think extraterrestrials visited our planet in the remote past!



How were these stones cut and placed high in the mountains at Machu Picchu? Courtesy of the author.

Think of the most brilliant minds of our day regardless of their race or ethnicity and imagine giving them crude stone and copper tools and asking them to perform the feats at Sacsayhuaman. All without being able to write anything down, as there were no written languages in place at many of these sites, which means plans, blueprints, schedules, and critical instructions could not be recorded. Even with an army of workers at their disposal, it isn't happening. Period. Even if brilliant inventors were on staff and could come up with a concept for a machine, technology, or tools to aid in the work, without modern equipment and raw materials, they would not get very far. To produce a machine with enough complexity to be of value, existing technology would already need to be in place. Machines require quality steel, casting methods, and specialized materials; they need circuitry and intricate components for their computerized controls; the controls need computer languages to tell the machine what to do; cutting tool technologies—specific and intricate geometry of the cutting edges and specialized materials for the cutters—are required (machines will also be needed to accurately produce the cutting tools); and you aren't doing any of that without electricity. I could go on, but you get the point.

Supposing that the ancients possessed some sort of esoteric knowledge—something that allowed them to use psychokinesis to perform their building projects—where did this knowledge come from? Most assuredly, these psychic abilities had to be developed and perfected, perhaps over long periods of time. Moreover, these powers of the mind must have come from an external source—an advanced, otherworldly intelligence, perhaps.

The religions of the world tell us that the gods gave humans knowledge and culture; the Ancient Astronaut Theory simply says the gods were extraterrestrials. I just do not understand what is so controversial about that. I really don't. In much the same way that skilled craftsmen on construction sites and machine shops are the beneficiaries of advanced technology handed

down to them, according to the Ancient Astronaut Theory, ancient people (of all races!) may have built marvelous structures with the aid of technology or esoteric knowledge handed down to them.

At the end of the day: when we see structures, or specific features on the structures, that could scarcely be produced today without a high degree of technology or previously unknown and unseen psychic abilities, it is fair to look beyond the tired answer of "really smart people did this," and look for real solutions. That is all the Ancient Astronaut Theory does! There is nothing stupid about the theory, nothing racist, and contrary to click-bait-titled Internet articles,2 Ancient Aliens is not everything that is wrong with America. If skeptics do not like the theory, that's fine, reasonable people can disagree. But they can take their racism nonsense and shove it!

## What does this have to do with the Giants?

*Explorers tend to be the aggressive types—why else would they risk scurvy, mutiny and other bad things to go out there? So, you could say that any aliens that are actually moving and interested in going somewhere are likely to be more aggressive. But who knows?*

—Seth Shostak

One could easily make the argument that giants and ancient astronauts go hand in hand. Everything seems to point in that direction. The religions of the world tell of gods who came down and dwelled among humankind. The Watchers from the Book of Enoch were the sons of God in Genesis 6. The sons of god were angels, but if we substitute the word angel with the word extraterrestrial, things start to fall into place. What if these angels were simply extraterrestrials that visited Earth long ago and got a little too involved in human affairs? The consequences, obviously, were nothing short of disastrous.

The Book of Giants tells us genetic experimentation may have gone on in the remote past as shown by the monsters in the book. Could this explain the chimeras found in various mythologies? What if the genetic engineers were nothing more than extraterrestrials performing experiments? The gods, demigods, and supernatural beings from so many different cultures are explained more easily if we assign an extraterrestrial label to them.

Let's suppose for a moment that the sons of god—angels—in the Book of Genesis were indeed extraterrestrials. From here, it is easy to envision a hypothetical scenario that could have played out deep in Earth's past. These extraterrestrials visited our solar system long ago. Why? Who knows, but perhaps it was an effort to find a new home, a search for resources, or just scientific exploration. Whatever their reason, when the extraterrestrials reached our solar system, they would have definitely wanted to put boots on the ground on our planet. Perhaps they sent a scout party ahead while a mothership stayed behind.

In my imaginary scenario, a group of extraterrestrial explorers, maybe two hundred in number—the number of angels that went astray in the extrabiblical texts—committed a heinous breach of protocol and had sexual relations with women on Earth. This union produced giant offspring, which as I have shown throughout the book, created a whole host of problems for people.

Continuing, as I imagine it, the rulebreakers mutinied and refused to return to the mothership—they liked it on our planet and decided to stay. In another breach of protocol, the extraterrestrials imparted knowledge—forbidden knowledge—to our ancient ancestors and the results were disastrous. The knowledge infusion was too much, too fast, for ancient humans. Worse, the planet became filled with violence as humankind used much of the newly acquired knowledge and skills for warfare against one another. The technologically advanced extraterrestrials were worshipped as gods and they set up their own mini kingdoms, forcing humans to choose which extraterrestrial "god" to serve. The new overlords would have chosen sides in age-old tribal conflicts, thereby fueling tensions that predated their arrival. It is easy to see how much of today's ethnic strife and the power structures across the planet can be traced back to this hypothetical time in antiquity.

I think the best way to picture my imaginary scenario is to look at the science fiction franchise Star Trek and the laws that govern the crews of Starfleet vessels. Fans of Star Trek will surely remember the Prime Directive, or Starfleet General Order One. The Prime Directive prohibits Starfleet personnel and craft from influencing or meddling in the normal development of an alien society. Furthermore, Starfleet vessels and personnel are deemed expendable to prevent the violation of this mandate. Members of Starfleet took an oath to obey the Prime Directive even if it meant sacrificing their own lives. And for good reason, Captain John-Luc Picard famously said: "The Prime Directive is not just a set of rules; it is a philosophy and a very correct one. History has proved again and again that whenever mankind interferes with a less developed civilization, no matter how well-intentioned that interference may be, the results are invariably disastrous."

Captain Picard's words are truly profound and in my hypothetical scenario, the sons of god or angels—really, extraterrestrial beings—violated the Prime Directive; their interference with our ancient ancestors yielded tragic results.

I can't help but think sometimes that Star Trek creator Gene Roddenberry tapped into something with his Prime Directive. There is a belief that exists, mostly in theosophy circles, that all human events, thoughts, words, and emotions—past, present, and future—are recorded in a non-physical plane. This vast collection is called the Akashic Records. According to this line of thought, many of humankind's greatest thinkers, inventors, and those who have exerted influence in the advancement of civilization accessed the Akashic records somehow. I wonder if this is true of Roddenberry. Was a Prime Directive of sorts in force on Earth many millennia ago?

Getting back to our planet's prehistory and the sons of god, i.e., aliens, who greatly displeased their god—the captain, admiral, or commander of their mission to earth. In view of the Star Trek Prime Directive, it is easy to envision what may have taken place long ago. Sometime in the remote past, a group of extraterrestrials—perhaps from the Pleiades—visited Earth on some sort of mission. They might have been here to observe humans whom they may have "seeded" much earlier. Maybe they were Zecharia Sitchin's galactic gold miners; it could have been an exploratory mission in search of raw materials or even a new planet to colonize. Maybe it was a group of

scientists and students whose university coffers were full of grant money in need of spending. The possibilities are endless. Really, the extraterrestrials do not need to be extraterrestrial in the traditional sense. What I mean by that is that they could have been entities from another dimension or parallel universe. They might have been time travelers or even ethereal beings that we cannot understand. There is no way to know, so it is easier to call these entities aliens and/or extraterrestrials. The point being, they were otherworldly—they came from somewhere else.

Whomever or whatever these ancient visitors to our planet were, they were clearly similar to us in many ways. They probably looked like us (at least to a degree); the aliens were sexually compatible with human beings (or they were skilled genetic engineers); and these travelers found the women of Earth to be irresistible. So much so, that a large group of these ancient astronauts agreed to mutiny so that they could pursue the lovely ladies of Earth and even settle down and raise families with them. In other words, once they reached our planet and saw the women—they knew they'd found a new home. Their mission was over.

Since I am talking in hypotheticals, does Psalm 82 harken back to the mission commander dressing down the mutinous crew for violating the most basic and sacred tenet of their code of ethics?

1 God presides in the great assembly; he renders judgment among the "gods":
2 "How long will you defend the unjust and show partiality to the wicked? 3
Defend the weak and the fatherless; uphold the cause of the poor and the
oppressed. 4 Rescue the weak and the needy; deliver them from the hand of
the wicked. 5 The 'gods' know nothing, they understand nothing. They walk
about in darkness; all the foundations of the earth are shaken. 6 I said, 'You
are gods; you are all sons of the Most High.' 7 But you will die like mere
mortals; you will fall like every other ruler." 8 Rise up, O God, judge the
earth, for all the nations are your inheritance. (New International Version)

It would seem that from the ancient stories and artwork, these astronauts were

much larger than humans and so was their offspring. They were the gods and demigods of the myths and various religious texts. Further down the line, they set up kingship and succession rules and their descendants became monarchs, chiefs, and other high-ranking members of ancient society.

The extraterrestrials and their offspring were very much like us aside from being larger and much more technologically advanced. It is perplexing to think, however, that advanced beings would have completely derailed their mission by violating the Prime Directive. We often mistakenly think that technologically advanced beings are also on a higher spiritual level. This is not necessarily the case. I attended AlienCon in Baltimore, Maryland in November 2018 and watched a panel discussion hosted by Nick Pope featuring Linda Moulton Howe and Caroline Cory. Cory claimed that a variety of different extraterrestrial beings are currently visiting our planet and they run the gamut in terms of spiritual development. I think she is probably right. Of course, Cory is not the first to propose such an idea; many have written at length about the varying degrees of spiritual attainment among our extraterrestrial visitors.

With these things in mind, it should not be shocking to think that a group of extraterrestrials broke protocol and not only took the most beautiful women of Earth as wives, but also set themselves up as gods using technology to perform miracles and wonders and amassing power for themselves. Undoubtedly, these breakaway extraterrestrials established various kingdoms all over the globe giving rise to the pantheons in ancient mythologies, and no doubt they warred against one another with humankind in the middle.

It feels sacrilegious for me to ask, but was the god of the Old Testament a visitor to Earth who amassed power for himself and demanded that the ancient Hebrews worship him as a god? Reverend Michael J. S. Carter thinks so, and wrote this:

The more I pray and meditate on the stories in the Bible, especially the Old Testament, I can only conclude that the tribal God of the Hebrews is an extraterrestrial visitor. Instead of guiding and uplifting humanity, this visitor has controlled our concept of religion, politics, economics, and social

conventions here on planet Earth. This “control” is especially evident here in the West.3

Noting the radical difference between the teachings of Jesus and the god of the Old Testament, Carter said: “One could even argue that the man we know as Jesus was sent to challenge the teachings of this ancient astronaut.”4 Wow! What a departure from typical Christian teachings!

If the Hebrew god Yahweh was indeed an ancient astronaut, then various other gods found in religious teachings and myths may have been very real beings vying for the attention and worship of humans. In other words, gods such as Baal, worshipped by the Canaanites, was here on Earth in the ancient past competing with Yahweh for land, power, and subjects. Says Carter:

Yahweh would be jealous and possessive if there were in fact one of many Star Visitors in the Holy Land and who were possessing or demanding the loyalty of other tribes. If other commanders of other ET races had also carved up the area geographically for their own control, then Yahweh would have had competition on his hands.5

To make matters worse, the hybrid offspring of these gods, i.e., ancient astronauts, were giants. They were able to use their size to intimidate people and take whatever they wanted, thereby accounting for many of the age-old tales of evil giants that walked the land.

## The Theory Makes Sense

Alien giants, or extraterrestrials as the progenitors of the giants, answers a lot of questions about our past and shines a light onto the ancient myths. The thing it might best explain is the extreme longevity of the ancients. In earlier

chapters I discussed the longevity of the biblical patriarchs who lived nine hundred years or more and the long lifespans recorded in Hesiod's Ages of Man. These pale in comparison to the rulers of ancient Sumer who lived thousands of years. The Sumerian King List, an ancient text recording the length of reign of various Sumerian kings, lists extraordinary spans of time for the antediluvian rulers. Alulim, Enmen-gal-ana, and En-sipad-zid-ana each sat on the throne for 28,800 years! Alalngar and Dumuzid each ruled for 36,000 years, and En-menlu-ana's reign lasted for 43,200 years. The two shortest reigns among the antediluvian rulers were En-men-dur-ana's 21,000-year rule, and Ubara-Tutu "only" occupied the throne for 18,600 years.

In much the same way that the Bible records falling lifespans after the flood, so it is too with the Sumerian King List. During the first dynasty of Kish, Etana ruled for 1,500 years. Zamug spent one hundred forty years leading the people. Both rules were exceedingly long by our standards today, but minuscule compared to the antediluvians'. During the second dynasty of Kish, three rulers each enjoyed a reign lasting three hundred sixty years and the shortest rule during this dynasty lasted for eighty-one years. When the list reaches the dynasty of Mari, that historians place around 2500 BCE, the shortest reign is nine years and three of kings ruled for thirty years each. From around this point on the list, each successive dynasty has rulers who hold their positions for a time comparable to what we would expect from people with ordinary lifespans.

The Sumerian antediluvian rulers, as long as their lives were, paled in comparison to the people living in the time of utmost happiness in the Jain Cosmic Wheel of Time discussed earlier. Their lifespans were incalculably long, and even when the wheel descends and life expectancies decrease, some folks will live and unthinkable 70,560 quintillion years.

Of course, there are other traditions from all over the globe regarding long lifespans among the ancients and you have to wonder why. If you allow room for the possibility that these antediluvian rulers were extraterrestrials or the offspring of extraterrestrials, the long lifespans start to make sense. Perhaps these ancient astronauts had something in their DNA allowing them to live much longer than we do. Or, as some believe, something in our DNA has been "switched off," thereby limiting how long we are able to live. If there is

any merit to Zecharia Sitchin's claims, many of which I mentioned earlier, then there might be another explanation for the longevity of the ancients. In his books, he wrote that one year on the home planet of the Anunnaki equaled 3,600 Earth years. Thus, the extraterrestrials seemed immortal and appeared as gods, but really, their bodies were just operating on a different clock.

Beyond the longevity issue, I think the Ancient Astronaut Theory fits with the ideas presented in this book in that it can also explain the mythical "golden ages" shared by cultures around the world. So many traditions speak of a time when the gods dwelled among humankind. Could these have simply been ancient astronauts living among us? These large-statured "gods" would have performed miracles using misunderstood technology and they would have passed on much of their knowledge to people, making that time in history seem legendary and golden.

Religious literature and worldwide myths both speak of warring gods. We looked at the tales from ancient India and Greece that recount battles between the deities with the fate of the world hanging in the balance. The Bible, the Kebra Nagast, and the Book of Enoch tell of the angels who "kept not their first estate." The Old Testament tells of Lucifer's fall from grace:

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.

—Isaiah 14:13–14 (King James Version)

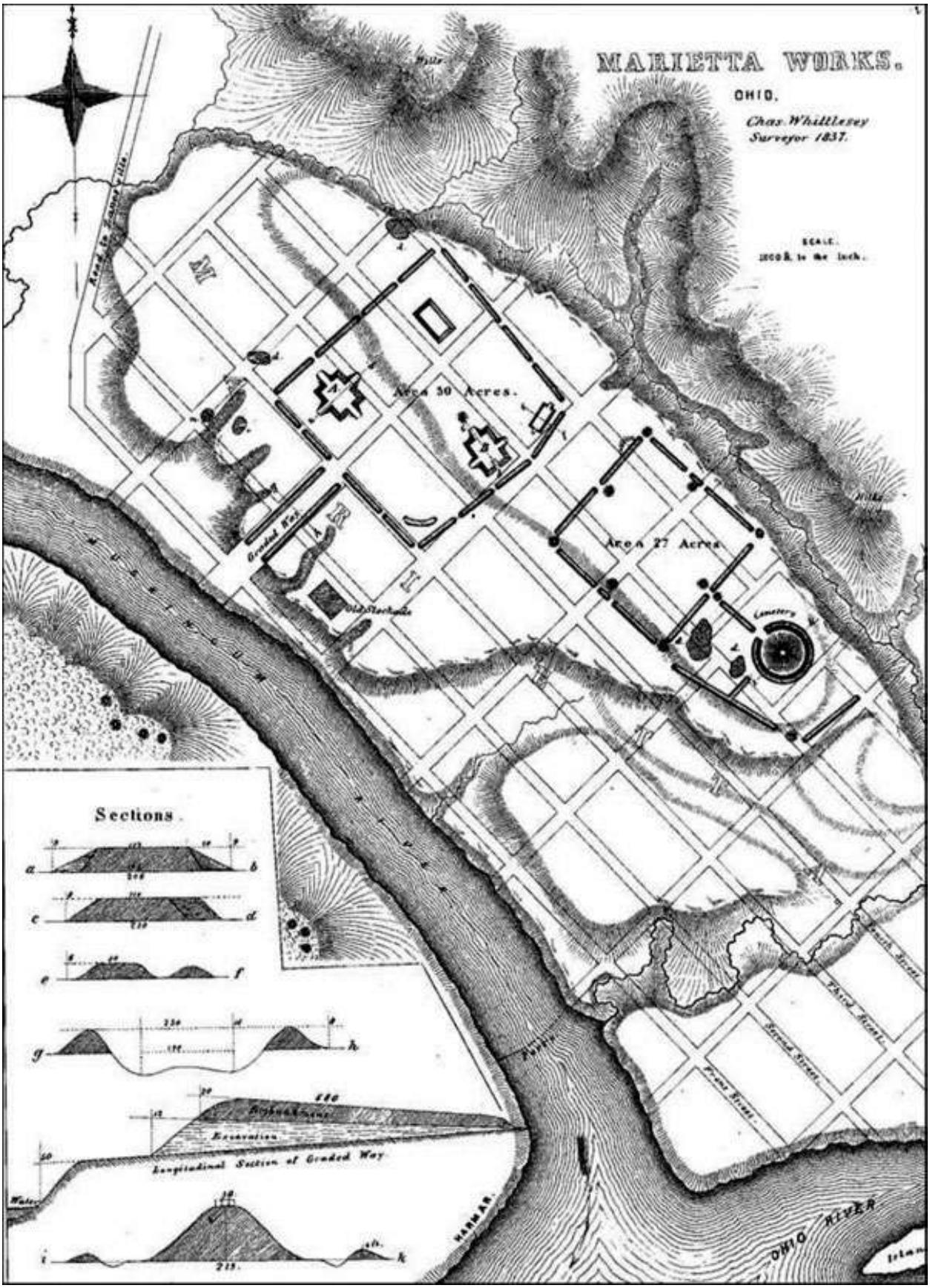
In the New Testament Book of Revelations, there is a war in Heaven between Satan and his legion of fallen angels against the archangel Michael and the heavenly host. One must wonder: What is the deal with all these gods and angels warring against one another in Heaven? Doesn't conservative

Christian philosophy teach that we should aspire to go to Heaven? Isn't that the reward for a lifetime of adherence to a strict set of rules and guidelines? But, if the heavenly wars are just a dim recollection of quarrelling extraterrestrials in the distant past, fighting for control of people, land, and resources here on Earth, things begin to make sense.

And what of misshapen skulls found among ancient people, many of which belonged to large-statured skeletons? Others have written about this extensively, so I will only touch on it briefly, just to ask: Why was the practice of flattening and elongating skulls so widespread in the ancient world? Cradleboarding was the ancient technique of binding an infant's head to a board using tightly-wound cloths to flatten and elongate the head. It seems that this was practiced as a sort of status symbol. But why? This, in and of itself, does not prove that extraterrestrials visited Earth long ago, but it may very well be an indicator that the ancients were trying to mimic something (or someone) they saw firsthand.

All over the ancient world, the gods are depicted with elongated heads, or they wear conical headdresses or long helmets. It seems that this long, conical head shape became associated with the gods—and with power and high social status—and ancient people went to the extreme to imitate their gods. My final thought on this matter is that it is quite interesting that the Adena, known for giant members of high society, were also known to practice cradleboarding.

In this chapter, I have covered a few of the questions that I think the Ancient Astronaut Theory answers quite well. There are other possibilities for the origin of the giants that I will discuss in the final chapter.


MARIETTA WORKS.
OHIO.
Chas. Whittlesey
Surveyor 1837.
SCALE.
Area 30 Acres.
Area 27 Acres.
Graded Way
Old Stockade
Cemetery
Muskingum River
Ohio River
Harmar
Sections.
Excavation
Embankment
Longitudinal Section of Graded Way
Water
First Street
Second Street
Front Street

An early mapping of the Marietta, Ohio mounds and walls.

# 18

# Conclusion

*I believe in elves and giants. I believe that fairy tales are nothing more than news reports of what once happened.*

—Sondra Locke

I suppose I tipped my hand as to what I believe could ultimately be responsible for the giant legends all over the world in the preceding chapter. Though I am not one hundred percent convinced, in my mind, so many things point to an extraterrestrial origin for the ancient giants being the best fit. But by far, a simple substitution of the word extraterrestrial for the word angel in the biblical account and extrabiblical records examined earlier is the most compelling. The Reverend Dr. Barry H. Downing said this regarding angels: "In the Bible, however, angels are essentially humanlike beings that have come from 'above,' from another world out in space."1 Downing further drives the point home with this quote: "In the Bible we do not find that the basic difference between man and angels is that man has a body; both have bodies. The difference is that man is from earth; angels come from another world."2

With all that said, and assuming that one accepts the giant phenomenon as something real that actually took place—and of this I am absolutely certain—there are many other possibilities for the origin of giants outside of the extraterrestrial idea, and to close out the book, I will touch on a few of those.

## Maybe it was Angels After All

*The only true wisdom is in knowing you know nothing.*

—Socrates

As I said, ancient astronauts as the progenitors of the giants makes a lot sense to me; that is the direction in which I lean. But try as I may, shedding many of the religious teachings I have been exposed to since early childhood can almost be an impossible task. I still cannot completely shake thinking I should take the Bible at face value, which would mean that in Genesis 6:4: literal angels (whatever angels are) had literal sexual relations with human women and fathered a race of giant offspring.

The biggest question with this theory is how could angels impregnate women? And I simply do not know (and again, that is another reason why the idea of flesh-and-blood extraterrestrials appeals to me). But there are accounts in the Bible of angels taking on human form and even eating. In fact, the Book of Hebrews implores Christians to be hospitable to strangers, as some who have done so have interacted with angels without knowing it. In the Book of Genesis, Jacob wrestled with an angel one night and would not let him go. The angel finally freed himself by dislocating Jacob's hip. If angels can eat and fight, couldn't they also have sexual intercourse? One would think so.

Reverend Dake said the following about angels is his annotated reference Bible:

That angels have tangible spirit bodies, appear as men, and perform acts surpassing those of the human male is clear from many passages. When Jude states that some angels "kept not their first estate, but left their own habitation" (Jude 1:6), he makes it understandable how a sexual sin could be

accomplished by them. The Greek word for “habitation” is oiketerion (NT: 3613).* It is used only twice in Scripture: of the bodies of men being changed to spiritual bodies (2 Cor. 5:2), and the angels having a bodily change, or at least a lowering of themselves in some way (Jude 1:6-7).

*Strong’s Greek Dictionary of the New Testament

Dake makes a strong case for the ability of angels to transform themselves—or lower themselves—to our level. But even assuming that angels are only supernatural, spiritual beings, it is not without precedent, at least anecdotally, for humans and spiritual entities to interact sexually. Maybe the first thing that comes to mind when thinking of spiritual beings engaging in sexual relations with humans are the incubus and succubus tales. An incubus is a male demon who rapes sleeping women. The counterpart to the incubus is the succubus, a female demon who forces herself upon sleeping males and engages in sexual intercourse with them. These legends span the globe with regional variations, but in essence, the stories are the same. The scientific explanation for the incubus and succubus is sleep paralysis, but what if there is something more behind the phenomenon? A terrifying thought, indeed.

There are also stories of mythological beings such as faeries having sexual relations with humans. In the tales, both male and female faeries seduce humans, and in some cases, they carry out an ongoing relationship with their human partners. There are very dark and troubling elements to faerie lore, as faeries would often steal away human children and replace them with a changeling—a faerie child. In some cases, faeries abducted human women and took them to their realm and forced the women to nurse faerie children.

There are some who think that the fallen angels from the Book of Enoch, now bound to Earth, are the faeries of lore. The Book of Enoch says that the Watchers are “bound to the valleys of Earth” until Judgment Day. So, could the angels or Watchers be here, on Earth, warring against humankind and committing sexual misdeeds (disguising themselves as faeries) until the day of their final judgment? Given the sexual component in many faerie encounters, and that the Watchers committed the sin of fornication with the daughters of men, this theory should not be ignored.

A popular notion today is that extraterrestrials are beings much more in line with faeries than flesh-and-blood space travelers. If this is true, then we have more to draw from accounts of sexual activity between humans and non-human spiritual entities. In much the same way that faerie lore is replete with examples of sexual relations between humans and faeries, so too is modern UFO lore, and here too, it occurs between both males and females. There is a myriad of examples to draw from in which human males are taken aboard a spacecraft and forced to have sexual intercourse with female extraterrestrials. The same holds true for human women, some of whom claim their captors artificially inseminated them. Others have said that the aliens took their eggs. These female abductees are sometimes brought aboard a craft later and meet their hybrid children. It is common in alien abduction reports for abductees to see hybrid children aboard the craft, leading many to believe that extraterrestrials are conducting some sort of breeding program.

Charles Walker’s 1879 painting titled Incubus.

The point of all these examples is to show that, throughout the ages, humans have allegedly engaged in sexual relations with beings thought of as nonphysical in nature. And again, there is much debate, but many classify extraterrestrials as nonphysical entities. How this all works is far above my paygrade, and thankfully, far outside the main subject of this book.

Moving on with the literal interpretation of Genesis 6:4, we will just have to take for granted that in some way angels had sex with human women and got them pregnant resulting in gigantic offspring. If this did occur, it opens an entire can of worms about the very nature of paranormal phenomena. This may sound crazy, but a literal reading and interpretation of Genesis 6:4 could link nearly everything unexplained and weird. And I mean all of it: extraterrestrials, demons, Bigfoot, impossible ancient feats of engineering, paranormal entities and phenomena, and whatever else comes to mind when pondering the unexplained. I’m sure it sounds like I have gone off the rails, but with a little leeway I think I can explain why this might make sense. Keep in mind, too, that this is just a thought and not an idea that I am committed to; it is just another way of looking at things.

An illustration from the Gutenberg Bible of Jacob wrestling with an angel.

Let us suppose that God did send a flood to cleanse the planet of the giants and corrupt humans millennia ago. An important thing to remember is that the giants were not an original part of God's creation nor were they part of his plan. Their very existence was a catastrophic result of direct disobedience and rebellion. So, what happened when they were wiped out? What about the souls or spirits of the giants? I must think that the giants were irredeemable, and unlike humans, there was no resurrection in store for the giants. Recall in the first chapter, the Rephaim, a race of giants in the Old Testament, according to Dake's Annotated Reference Bible:

The fact that the Rephaim have no resurrection (Isaiah 26:14) proves the reality of giants and that they were not ordinary men. All ordinary men are to be resurrected (John 5:28–29); therefore, giants must be a different class from pure Adamites.

So, in essence, the spirits of the giants had nowhere to go when their physical bodies were destroyed and there was no resurrection in store for them. I'm no Bible scholar, but I cannot think of a verse saying their spirits were locked away in the same manner as the fallen angels. (Recall the verses in Jude and 2 Peter earlier that said the angels were locked in Tartarus until Judgment Day.) So, I am left to assume that the spirits of the giants are just floating around, in a manner of speaking and that their spirits are what we might think of as demons. They are cursed to remain in this physical world, yet they have no body. Many believe that demons can take on any form, so what if paranormal entities are really nothing more than the spirits of the ancient giants manifesting themselves? The fifteenth chapter of the Book of Enoch may supply some clues:

1 And He answered and said to me, and I heard His voice: Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. 2 And go, say to the Watchers of heaven, who have sent thee to intercede for them: “You should intercede” for men, and not men for you: 3 Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? 4 And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those [also] do who die and perish. 5 Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6 But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. 7 And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. 9 Evil spirits have proceeded from their bodies; because they are born from men, and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. 10 As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling. 11 And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them. (Emphasis mine.)

There a couple of things I should point out before going further. When I say that the spirits of the giants could be malevolent entities, I am only referring to the original giants born of the fallen angels and human women. God would not have condemned any children that the giants had, either with normal-

sized humans or with other giants. Enoch made that distinction clear in the eighth verse: “The giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling.” It was because the first-generation giants were a corrupt mixture of spirit and flesh that their spirits were condemned on Earth (plus they were evil!). I want to be very clear that in no way do I believe those I have called giants such as the twelve-foot-tall Tiremenen of Patagonia became demonic entities when they died! I am speaking specifically about the offspring of fallen angels and human women. Moreover, there is no way to know, but it certainly seems there may have been other scattered tribes of large-statured people—what we might think of giants—especially before the Flood and shortly after the Flood, who were not the evil Nephilim types born of fallen angels and women—perhaps Cro-Magnons or Denisovans.

The spirits of the first generation of giants could represent what we think of as evil spirits. What all of this might mean is that the reports of winged humanoids with glowing red eyes such as Mothman are a manifestation of these spirits. Modern upright canines, seven feet tall with glowing amber eyes —emitting a sense of foreboding and evil—is another example. Continuing with this line of reasoning, poltergeists, alien abductions, traditional Chupacabra sightings (not the weird dogs in south Texas!), and nearly any form of paranormal activity could be ascribed to the doomed spirits of the ancient giants. And although it is anathema to diehard, traditional cryptozoologists, even Bigfoot sightings could be attributed to the ancient giants. Consider the following:

•After more than fifty years, with all the advances in technology and folks having a camera and a video camera built into their phone, the famous Patterson-Gimlin film is still the gold standard for a Bigfoot video clip. Think about that; over five decades and this one piece of controversial video is still the best.

•Why do Bigfoot tracks seem to disappear? How many pictures of a single track have you seen? Hundreds. How many pictures of a row of twelve to fifteen tracks have you seen on the Internet? Very few, if any.

•Where's the poop? And I'm not trying to be funny. In all seriousness, where is all the excrement that an eight-hundred-pound ape would produce?

•Where are the bodies or bones? No field researcher has ever found one, not even one, bone.

•With all the people out looking, there is still no concrete, irrefutable evidence for the existence of the creature. Period. No matter what anyone tells you, there isn't.

•Many reports include things that a lot of "squatchers" will leave out—anomalous bursts of light, UFO reports in the same area around the same time, light forms in the sky, the creature appearing "pixelated" (often described as looking "just like" the alien being from the movie Predator ), etc.

•Sometimes, glowing red eyes are described. The glowing eyes are not eyeshine—the product of a light source such as a flashlight reflecting off the eyes—the eyes glow on their own independently.

•Witnesses report intense paralyzing fear, which is understandable, but in many cases, witnesses are deeply traumatized long after the encounter. This is more consistent with something paranormal than a chance encounter with a large animal.

•There are reports in which sightings include disturbances with the electrical systems of the witness' car, camera, phone, or other electronic devices.

When I first considered the reality of Bigfoot, decades ago, I took for granted that if there was something to the stories, then Bigfoot was certainly a flesh-and-blood animal. By the time I started writing my weird books, I was still in the flesh-and-blood camp, but I allowed for a twenty-five percent chance that Bigfoot was something else—spiritual, interdimensional—something other than an undiscovered animal. Slowly, but surely, the scales have tipped in favor of a non-physical Bigfoot; I am now a forty percent flesh-and-blood believer and I give a sixty percent chance of it being something non-physical.

Something more to add to the equation is that Bigfoot, dogman, and other cryptid sightings (as well as other forms of paranormal activity) often occur in the vicinity of burial mounds, not only in the United States, but in the United Kingdom, as well. Mounds, of course, held many giant burials, perhaps even some of the first-generation Nephilim types mentioned earlier. (How long these first-generation giants lived, and how many escaped the Flood is unknowable, and maybe another angelic rebellion occurred.) Mounds were constructed in areas known for earth energy and some believe they acted as a portal or doorway between our world and worlds unseen. Native Americans used mounds and earthworks in their rituals, and they were an important ceremonial component to facilitate the journey of the soul into the afterlife. Perhaps for this reason, these spirits are attracted to the mounds and manifest themselves in strange ways.

It is interesting to note the prevalence of Bigfoot sightings in areas with high concentrations of burial mounds. Let us examine state rankings for Bigfoot sightings, with the number of sightings in that state, that I compiled on July 3, 2018, using the Bigfoot Field Researchers Organization (BFRO) database:

1) Washington, 652

2) California, 427

3) Florida, 323

4) Illinois, 298

5) Ohio, 287

6) Oregon, 249

7) Texas, 235

8) Michigan, 216

9) Missouri, 143

10) Georgia, 132

11) Colorado, 123

12) Pennsylvania, 116

13) Kentucky, 110

14) New York, 105

15) West Virginia, 101

16) Tie: Arkansas & Tennessee, 99

18) Alabama, 98

19) North Carolina, 96

20) Oklahoma, 95

Notice anything? You should! Taking out the Pacific Northwest, California, and Colorado, where you would expect to see the bulk of Bigfoot reports, most of the remaining "Top 20" have high concentrations of burial mounds. Refer to the diagram in this book to see for yourself.

Of course, this upsets a lot of cryptozoologists—many shake their fists at the introduction of the paranormal into their community—and even more, it raises a metric shit ton of theological issues and questions about the very nature of the soul and redemption, in addition to the most basic question of all: Why would the spirits of the giants choose to manifest themselves in these ways? I have no idea. It could be that they just like to mess with us. I don't know.

Let me reiterate that this is not an idea I strongly believe, but rather, something I wonder about from time to time and I have not been able to completely dismiss.

Since I cannot altogether ditch the idea that literal angels are behind the giant phenomenon—it seems to be tattooed on my mind until the day I die—there is another aspect I can't help wondering about now and then: Could they come back?

37 But as the days of Noah were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

—Matthew 24:37–39 (King James Version)

The preceding verses in the Book of Matthew tell us that in the latter days (which conservative Christian theology says we are living in), life will be much as it was before the Deluge. What do we know about the antediluvian world? There were giants on the earth in those days! If the angels rebelled before, could they do it again?

## Other Possibilities

There are endless possibilities for the origin of the giants beyond those I discussed. And I suppose one possibility would have to be that there were no giants. Sure, there were really tall people here and there who have attained legendary status, but they were not giants and there was no ancient race of giants. The myths were just that—myths. This idea probably belongs on the table, but I am not going to entertain the notion any further. Go read a debunker's blog for that—there are plenty out there to choose from.

A better idea is that a branch of archaic humans could explain giants—even a branch that is yet to be discovered. There could have been many civilizations —some advanced—before our own, and a large-statured remnant from those

prior ages might have survived until recently giving birth to the legends.

One of the more popular notions these days is that the Denisovans are behind the tales of giants. The Denisovans are an extinct group of archaic humans that interbred with both Neanderthals and modern humans. Aboriginal Australian, Papuan, and Melanesian populations have about five percent Denisovan DNA. Small amounts of Denisovan DNA is also present among some Asian and Native American groups.

Robust fossils found in Denisova Cave in Siberia have led to the idea that the Denisovans were large in stature and may have been the giants of legend (along with their hybrid offspring). A recent Animal Planet documentary even proposed the idea that the Denisovans may have been the impetus behind the legends of the Yeti in the Himalayas!

Personally, I think that while the Denisovans are an appealing explanation, it is far too early to attribute an advanced civilization to the Denisovans, claim they were the giants of legend, or call them Yetis. As of this writing, fossils from only four distinct Denisovans have been identified and examined along with the fossilized remains from a Denisovan/Neanderthal hybrid. The fossils include: a finger bone, a toe bone, two molars, and a partial jawbone. And, there is some debate as to how robust the finger bone really is. So, while I appreciate the rush to explain giants in a way that is much more palatable to the mainstream, in my opinion, there is not enough information to explain away giants as the Denisovans. Of course, there's nothing saying that the Denisovans weren't descended from Edgar Cayce's ten-foot Atlanteans, or the hybrid offspring of extraterrestrial visitors… (Leave it to me to ruin a perfectly palatable theory!) Or that the Denisovans weren't a large-statured group in addition to (and unrelated to) the Nephilim giants from Genesis 6:4.

I wonder, too, about the Wa-gas from Chapter 13. Who were these mysterious large-statured people who inhabited North America when Lucy Thompson's Yurok ancestors arrived? In podcasts I have listened to and in a personal interview, Ross Hamilton described the Wa-gas as "ascended Cro-Magnons." Maybe more important than who the Wa-gas were is, who they became. Recall that the Wa-gas and most of mixed ancestry left, but a remnant stayed behind. It is reasonable to assume that those large-statured individuals who remained eventually became prideful and corrupt and

amassed power for themselves. It seems that they became the Allegewi—the oldest tribe in North America with a distinct tradition—and their power center was in the Ohio River Valley. Could the skeletons found in the area measuring nine and ten feet in length be from these Allegewi? Are the skeletons twelve and fourteen (and more!) feet long the remains of the swarthy giants that were here before the Wa-gas? (Who were those giants and where did they come from?) Were the Wa-gas part of an ancient "psi culture"—perhaps even surviving Atlanteans? Were they the culture bearers of legend? Maybe they were ancient astronauts, sent here to set things right after earlier visitors stayed behind and terrorized humankind.

There is no way to know and it is all just speculation.

## Parting Thoughts

I know that when you write a nonfiction book, you do so with the understanding that you should be an authority on the subject of your book and be able to provide clear-cut answers to the questions proposed in your work. In this regard, I have failed.

I have spent the greater part of my adult life learning everything I could about giants. Granted, it hasn't been a twenty-four hours a day, seven days a week pursuit without interruptions. Much of that time was spent working two jobs, raising children, going through divorce(s), and all those things in life that distract you from your pursuits. Plus, there are other topics that fascinate me that I spend time studying as well. Still, I have logged countless hours studying giants, put tens of thousands of miles on my cars traveling to giant burial sites, accumulated thousands of dollars in expenses, and spent over three years authoring this book. I come away from this project long on questions and short on answers. In fact, I have more questions after authoring this book than I did when I came up with the idea!

I suppose that's ok. It is going to have to be.

In the final analysis, no one really knows where the ancient giants came from and who they were. The same is true for a host of other topics such as UFOs,

ghosts, and paranormal entities—we are all just guessing more or less. We do the best we can, but still, we're guessing. Sure, some folks are more knowledgeable than others, some sound more authoritative than others, and some take themselves very seriously. But no one really knows. To borrow from the apostle Paul: "We see through a glass, darkly." When it is all said and done, the only thing I feel confident in saying is that there were giants on the earth in those days.

# Bibliography


Bancroft, Hubert Howe. The Native Races of the Pacific States of North America: Volume 2: Civilized Nations. London: Longmans, Green, and Co, 1875.

——. *The Native Races of the Pacific States of North America: Volume 4: Antiquities. San Francisco: The History Company Publishers, 1886.*

Bane, Theresa. Encyclopedia of Giants and Humanoids in Myth, Legend and Folklore. Jefferson, NC: McFarland, 2016.

Blavatsky, Helena P. The Secret Doctrine: A Synthesis of Science, Religion and Philosophy: Vol. 2. Point Loma, CA: Aryan Theosophical Press, 1917.

Beckwith, Martha. Hawaiian Mythology. New Haven, CT: Yale University Press, 1940.

"The Book of Giants." The Gnostic Society Library. Accessed July 08, 2017. http://www.gnosis.org/library/dss/dss_book_of_giants.htm.

Bramley, William. The Gods of Eden. New York: Avon Books, 1993.

Brewer, Ebenezer Cobham. Dictionary of Phrase and Fable Giving the Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell: To which is added a Concise Bibliography of English Literature. London: Cassell and Company, Limited, 1905.

Buckland, Francis, T. Curiosities of Natural History. London: Richard Bentley, 1868.

Budge, E. A. Wallis. Kebra Nagast. Altenmünster, Germany: Jazzybee Verlag, 2014.

Cabeza de Vaca, Alvar Nuñez. The Journey of Alvar Nuñez Cabeza de Vaca

and His Companions from Florida to the Pacific. Translated by Fanny Bandelier. New York: Allerton Book Company, 1904.

Charles, R. H. The Book of Enoch. New York: Macmillan & Co., 1893.

Christenson, Allen J. Popol Vuh: Sacred Book of the Quiché Maya People. Mesoweb Publications, 2007.

Cieza de Leon, Pedro de. Travels of Pedro de Cieza de Leon, A.D. 1532-50, Contained in the First Part of his Chronicle of Peru. Translated by Clements R. Markham. London: Hakluyt Society, 1764.

Clark, E. J. and B. Alexander Agnew. "Archaeological Updates" in The Ark of Millions of Years: Book of Updates: Vol 4. Bloomington, IN: AuthorHouse, 2011.

Cortés, Hernán and Francis Augustus MacNutt. Letters of Cortes; the Five Letters of Relation from Hernando Cortes to the Emperor Charles V. New York and London: G.P. Putnams Sons, 1908.

Cowan, James. "Kiharoa the Giant. A Folk-Tale of the Tokanui Hills" in The Old Frontier: Te Awamutu, the Story of the Waipa Valley: The Missionary, the Soldier, the Pioneer Farmer, Early Colonization, the War in Waikoto, Life on the Maori Border and Later-day Settlement. Te Awamutu, New Zealand: The Waipa Post Printing and Publishing Company, 1922.

Craig, Robert D. Dictionary of Polynesian Mythology. New York: Greenwood Press, 1989.

Cushman, H. B. History of the Choctaw, Chickasaw, and Natchez Indians. Greenville, TX: Headlight Publishing House, 1899.

Cusick, David. David Cusick's Sketches of Ancient History of the Six Nations. Lockport, NY: Turner & McCollum Printers, 1848.

Dake, Finis Jennings. The Dake Annotated Reference Bible. Lawrenceville, GA: Dake Publishing, 1999.

Davila, James R. "Summary of the Book of Giants." University of St.

Andrews, 2002. Accessed July 08, 2017. https://www.st-andrews.ac.uk/divinity/rt/otp/abstracts/bgiants/.

DeLoach, Charles. Giants: A Reference Guide from History, the Bible, and Recorded Legend. Metuchen, NJ: The Scarecrow Press, 1995.

De Santillana, Georgio and Hertha von Dechend. Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and Its Transmission Through Myth. Boston: Nonpariel, 1969.

Deloria, Vine. Red Earth, White Lies: Native Americans and the Myth of Scientific Fact. Golden, CO: Fulcrum Publishing, 1997.

Dewhurst, Richard J. The Ancient Giants Who Ruled America: The Missing Skeletons and the Great Smithsonian Cover-up. Rochester, VT: Bear & Company, 2014.

Diaz, Bernal del Castillo. The True History of the Conquest of New Spain. Edited by Genaro Garcia. Translated by Alfred Percival Maudslay, M.A. London: Hakluyt Society, 1908.

Doyle, J. A. The English in America: Virginia, Maryland, and the Carolinas. London: Longmans, Green, and Co., 1882.

Dubois, Jean-Antoine. Hindu Manners, Customs, & Ceremonies. Oxford: Clarendon Press, 1906.

Eissmann, Rafael Videla. "The Extraterrestrial Gods: Traces of Forbidden History." Nexus, 2018.

Frasier, John and D. Sydney. "The Ethnic Variation of Myths." The American Antiquarian XXII, no. 4 (1900): 213–218.

Goetz, Delia and Sylvanus Griswold Morley. Popul Vuh: "The Book of the People." Los Angeles: Plantin Press, 1954.

Graham, Cunninghame R.B. Hernando de Soto: Together with an Account of One of his Captains, Gonçalo Silvestre. London: William Heinemann, 1903.

Griffith, Ralph T. H. The Rámáyan of Válkíki. London: Trübner & Co., 1870.

Grossinger, Red. Sasquatch Research Manual. Bloomington, IN: Xlibris Corporation, 2011.

Hamilton, Ross. Interview by Chris George Zuger. “009: Giants and Star Mounds of North America.” Den of Lore. Podcast audio. November 25, 2016. https://www.podchaser.com/podcasts/den-of-lore-234176/episodes/ep-009-giants-star-mounds-of-n-16136567.

——. Interview by Chris George Zuger. “044: Here be Giants.” Den of Lore. Podcast audio. July 4, 2017. https://www.podchaser.com/podcasts/denof-lore-234176/episodes/ep-044-here-be-giants-w-ross-h-19052044.

——. A Tradition of Giants: The Elite Social Hierarchy of American Prehistory. 2007.

Hancock, Graham. Magicians of the Gods: The Forgotten Wisdom of Earth’s Lost Civilization. New York: St, Martin’s Press, 2015.

Heckewelder, John. History, Manners, and Customs of the Indian Nations Who Once Inhabited Pennsylvania and the Neighbouring States. Philadelphia: The Historical Society of Pennsylvania, 1881.

Hesiod, and Glenn W. Most. Hesiod’s Theogony. Cambridge, MA: Harvard University Press, 2006.

Hunt, Robert. Popular Romances of the West of England; or, The Drolls, Traditions, and Superstitions of Old Cornwall. Chatto & Windus, 1908.

Jeyaraj, Daniel. Genealogy of the South Indian Deities. New York: Routlege Curzon, 2004.

Johansen, Bruce E. and Barry M. Pritzker, eds. Encyclopedia of American Indian History. Santa Barbara, CA: ABC-CLIO, 2008.

Joyce, Patrick Weston. A Concise History of Ireland. New York: Longmans, Green, and Co., 1903.

Lanier, Henry Wysham. A Book of Giants: Tales of Very Tall Men of Myth, Legend, History, and Science. New York: E. P. Dutton & Company, 1922.

Larkin, Frederick. Ancient Man in America. 1880.

Little, Gregory and Andrew Collins. Path of Souls. Memphis, TN: ATA-Archetype Books, 2014.

Lowry, Woodbury. The Spanish Settlements within the Present Limits of the United States, 1513–1561. New York: G. P. Putnam's Sons, 1901.

Mann, Barbara Alice. Land of the Three Miamis: A Traditional Narrative of the Iroquois in Ohio. Toledo, OH: The University of Toledo Urban Affairs Center Press, 2006.

Mayor, Adrienne. Fossil Legends of the First Americans. Princeton, NJ: Princeton University Press, 2005.

Mooney, James. Myths of the Cherokee. Washington: Government Printing Office, 1902.

Morris, Henry D. The Defender's Study Bible. Iowa Falls, IA: World Bible Publisher, Inc., 1995.

Newman, Hugh. "The Giants of Ancient Egypt." Nexus, 2018.

Page, Cecelia Frances. "Giants Still Exist on Earth" in Magnificent Recollections. New York: iUniverse, Inc., 2010.

Pigafetta, Antonio. First Voyage Round the World by Magellan: Translated from the Accounts of Pigafetta and Other Contemporary Writers. Translated by Henry Edward John Stanley. London: Hakluyt Society, 1874.

Powell, J. W. Second Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution. Washington: Government Printing Office, 1883.

——. Fifth Annual Report of the Bureau of Ethnology to the Secretary of the

Smithsonian Institution. Washington: Government Printing Office, 1894.

——. *Twelfth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution. Washington: Government Printing Office, 1887.*

Purchas, Samuel. Hakluytus Posthumus or Purchas His Pilgrimes: Contayning a History of the World in Sea Voyages and Lande Travells by Englishmen and Others. Vol. XVI. Glasgow: James MacLehose and Sons, 1906.

Opler, Morris Edward. “The Creative Role of Shamanism in Mescalero Apache Mythology.” The Journal of American Folklore 59, no. 233 (1946): 268–281.

Oskison, John Milton. Tales of the Old Indian Territory and Essays on the Indian Condition. Lincoln, NE: University of Nebraska Press, 2012.

Raleigh, Walter. The Works of Sir Walter Raleigh. Oxford: University Press, 1829.

Roberts, Scott Alan. The Rise and Fall of the Nephilim: The Untold Story of Fallen Angels, Giants on the Earth, and Their Extraterrestrial Origins. Pompton Plains, NJ: The Career Press, Inc., 2012.

Rose, Carol. Giants, Monsters, and Dragons: An Encyclopedia of Folklore, Legend, and Myth. New York: W. W. Norton & Company, Inc., 2000.

Sahagún, Bernardino De. The War of Conquest. Salt Lake City, UT: University of Utah Press, 1978.

Sánchez, Lynda A. Apache Legends & Lore of Southern New Mexico. Charleston, SC: The History Press, 2014.

Scranton, Laird. The Science of the Dogon: Decoding the African Mystery Tradition. Rochester, VT: Inner Traditions, 2002.

Schodde, George H. The Book of Enoch. Andover: Warren F. Draper, 1882.

Sitchin, Zecharia. There were Giants upon the Earth: Gods, Demigods, and

Human Ancestry: The Evidence of Alien DNA. Rochester, VT: Bear & Company, 2010.

Smith, John. The Generall Historie of Virginia, New-England, and the Summer Isles. Ann Arbor: University Microfilms, 1966.

——. Travels and Works of Captain John Smith. Edited by Edward Arber. Edinburgh: Grant, 1910.

Spence, Lewis. The Myths of Mexico and Peru. New York: Cosimo Classics, 2010.

———. The Popol Vuh: The Mythic and Heroic Sagas of the Kiches of Central America. New York: AMS Press, 1972.

Thompson, Lucy. To the American Indian. Eureka, CA: Cummins Print Shops, 1916.

Turner, George. Samoa, A Hundred Years Ago and Long Before. London: Macmillan and Co., 1884.

Urban, Silvanius. “On the Peopling of America.” The Gentleman’s Magazine and Historical Chronicle 99, no. 22 (1829): 585–586.

Vega, Garcilaso de la. The Florida of the Inca: A History of Adelantado, Hernando de Soto, Governor and Captain General of the Kingdom of Florida, and of Other Heroic Spanish and Indian Cavaliers. Austin: University of Texas Press, 1996.

——. Royal Commentaries of the Incas. New York: Franklin, 1964.

Vieira, Jim, Hugh Newman, and Ross Hamilton. Giants on Record: America’s Hidden History, Secrets in the Mounds and the Smithsonian Files. Glastonbury, Somerset, UK: Avalon Rising Publications, 2015.

Vieira, Jim. “Search for the Lost World of Edgar Cayce.” World Explorer, 2018.

Whittall, Austin. Monsters of Patagonia: A Guide to Its Giants, Dwarves,

Lake Creatures and Mythical Beasts. Las Vegas: Zagier & Urruty Publications, 2013.

Winnemucca Hopkins, Sarah. Life among the Paiutes: Their Wrongs and Claims. New York: G.P. Putnam's Sons, 1883.

Winship, George Parker. The Journey of Coronado, 1540-1542, from the City of Mexico to the Grand Canyon of the Colorado and the buffalo plains of Texas, Kansas, and Nebraska: As told by himself and his followers. New York: A. S. Barnes & Company, 1904.

Wonderley, Anthony Wayne and Hope, Emily Allen. Oneida Iroquois Folklore, Myth, and History. Syracuse, N.Y.: Syracuse University Press, 2004.

Woodard, Roger. The Cambridge Companion to Greek Mythology. Cambridge, MA: Cambridge University Press, 2007.

Zimmerman, Fritz. The Encyclopedia of Ancient Giants in North America. 2015.

——. Mysteries of Ancient America: Uncovering the Forbidden. 2017.

——. The Nephilim Chronicles: A Travel Guide to the Ancient Ruins in the Ohio Valley. 2010.

# Endnotes

## Introduction: A Legacy of Giants

1. Dr. Greg Little, “Ancient Giants in the Edgar Cayce Readings,” AP Magazine, April 2015, accessed November 30, 2019, http://www.apmagazine.info/index.php?option=com_content&view=article&id=651&Itemid=53.

2. Chicago Tribune, October 18, 1908.

## Chapter 1: Giants in the Bible

1. A. Cleveland Coxe, Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Grand Rapids, MI: WM. B. Eerdmans Publishing Company, 1956).

2. Augustine, and Marcus Dods. The City of God (Edinburgh: T. & T. Clark, 1884).

## Chapter 2: Extrabiblical Sources

1. Hancock, Magicians of the Gods, 342.

2. Ibid., 343.

3. E. A. Wallis Budge, Kebra Nagast (Altenmünster, Germany: Jazzybee Verlag, 2014), 576.

4. Ibid., 577.

5. Gregory L. Little, Lora Little, and John Van Auken, Edgar Cayce's Atlantis, (Virginia Beach: A.R.E. Press, 2006), 71.

6. "Apocrypha," King James Bible Online, accessed July 8, 2017, https://www.kingjamesbibleonline.org/Apocrypha-Books/.

## Chapter 3: Mesoamerican & South American Stories

1. Laird Scranton, The Science of the Dogon: Decoding the African Mystery Tradition (Rochester, VT: Inner Traditions, 2002), 21.

2. Bancroft, The Native Races of the Pacific States of North America Volume 2, 600.

3. Goetz and Griswold Morley, Popul Vuh, 49.

4. Christenson, Popol Vuh, 96.

5. Jacob Piatt Dunn, Indiana and Indians: A History of Aboriginal and Territorial Indiana and the Century of Statehood (Chicago: American Historical Society, 1915), 18.

6. The Town History of Deerfield MA, Volume 1, 78.

7. Hamilton, A Tradition of Giants, 18.

8. The New York Times, September 8, 1871.

9. Silvanius Urban, "On the Peopling of America." The Gentleman's Magazine and Historical Chronicle 99, no. 22 (1829), 585.

## Chapter 4: Stories from the South Pacific

1. "Sidestep: Oceania's Giants," Tangata Whenua, March 28, 2016, accessed October 05, 2017, http://tangatawhenua16.wixsite.com/the-first-ones-

blog/single-post/2016/05/18/Sidestep-Oceanias-Giants.

2. “The Sentinels,” Ancient Aliens (History, August 10, 2018).

3. Ibid.

4. Ibid.

5. Robert D. Craig, Dictionary of Polynesian Mythology (New York: Greenwood Press, 1989), 43.

6. Ibid.

7. Ibid.

8. Ibid.

## Chapter 5: Native American Myths

1. Mann, Land of the Three Miamis, 32.

2. Anthony Wayne Wonderley and Hope Emily Allen, Oneida Iroquois Folklore, Myth, and History (Syracuse, N.Y.: Syracuse University Press, 2004), 98.

3. Loren Coleman, “Stone Giants: Stoneclad Eastern Bigfoot,” Cryptomundo, April 19, 2012, accessed July 01, 2017, http://cryptomundo.com/cryptozoo-news/stone-giants/.

4. Cusick, David Cusick’s Sketches of Ancient History of the Six Nations, 22.

5. “Ohio Valley Mound Culture,” Encyclopedia of American Indian History, ed. Bruce E. Johansen and Barry M. Pritzker, vol. 2 (Santa Barbara, CA: ABC-CLIO, 2008), 446.

6. Mann, Land of the Three Miamis, 32.

7. Lynda A. Sánchez, Apache Legends & Lore of Southern New Mexico (Charleston, SC: The History Press, 2014), 99.

8. Ibid., 99.

9. Ibid, 99–100.

10. Opler, “The Creative Role of Shamanism in Mescalero Apache Mythology,” 268–270, 281.

11. Ibid., 270.

12. Ibid., 270–271

13. Ibid., 273–280.

14. Cusick, David Cusick’s Sketches of Ancient History of the Six Nations, 22.

15. Dorothy P. Dansie, “John T. Reid’s Case for the Redheaded Giants,” Nevada Historical Society Quarterly, XVIII, no. 3 (1975), 154.

16. Ibid., 157–158.

17. Ibid., 154–155.

18. Bill Rhoden, “Hunt Still in Progress: Sykesville Monster Interest Spreads,” Baltimore Afro-American, June 9, 1973.

19. “Murphysboro, Illinois 1973 White Sasquatch,” Bigfoot Encounters, accessed December 30, 2017, http://www.bigfootencounters.com/articles/murphysboro.htm.

## Chapter 6: Greek Mythology

1. “Cyclopes,” Greek Mythology, accessed February 01, 2018, https://www.greekmythology.com/Myths/Creatures/Cyclopes/cyclopes.html

## Chapter 7: European Myths

1. Adrienne Mayor, “Giants in Ancient Warfare,” MHQ: The Quarterly Journal of Military History 2, no.2 (1999),: 98–105.

2. W.A. Seaver, “Giants and Dwarfs,” Harper’s New Monthly Magazine 39, (1869), 202-210.

3. Mayor, “Giants in Ancient Warfare.”

4. Ibid.

5. Ibid.

6. “Study: Charlemagne Was Very Tall, but Not Robust,” Medievalists. net, August 06, 2010, accessed June 11, 2019, http://www.medievalists.net/2010/08/study-charlemagne-was-very-tall-but-not-robust/.

7. Ibid.

8. “Norse Giants and Giantesses,” V.K.N.G., August 27, 2019, accessed September 21, 2019, https://blog.vkngjewelry.com/norse-giants/.

## Chapter 8: Myths from the Indian Subcontinent

1. Griffith, The Rámáyan of Válkíki, 1733–1734.

2. Jaina: The Federation of Jain Associations in North America, accessed July 29, 2017, http://www.jaina.org/?page=RealityExistence.

3. Ibid.

4. Jainsamaj, accessed July 29, 2017, http://www.jainsamaj.org/rpg_site/literature2.php?id=1417&cat=42.

## Chapter 9: It All Goes Back to Sumer

1. Zecharia Sitchin and Jason Martell, Ancient Alien Agenda: Aliens and UFOs from the Area 51 Archives (Reality Entertainment, 2012). Audio Book.

2. Sitchin, There were Giants upon the Earth, 206.

3. Ibid., 193.

4. "Fragment of the Book of Noah," The Book of Enoch: Fragment of the Book of Noah: Chapter CVI, accessed November 04, 2017, http://www.sacred-texts.com/bib/boe/boe110.htm.

5. Sitchin, There were Giants upon the Earth, 200.

6. Ibid.

## Chapter 10: The Conquistadors Meet the Sons of Anak

1. "DeSoto's Expedition," Wayback Machine, accessed August 20, 2017, http://web.archive.org/web/20090513014635/http://www.nps.gov/archive/ocm

2. Woodbury Lowry, The Spanish Settlements within the Present Limits of the United States, 1513–1561 (New York: G. P. Putnam's Sons, 1901), 27–28.

3. Paul E. Hoffman, "A New Voyage of North American Discovery: Pedro de Salazar's Visit to the 'Island of the Giants,'" The Florida Historical Quarterly 58, no. 4 (April 1980).

4. Paul Lunde, "Ponce de Leon and an Arab Legend," Aramco World 43, no. 3 (May & June 1992).

## Chapter 11: More New World Encounters

1. Sir Walter Raleigh, The Works of Sir Walter Raleigh (Oxford: University Press, 1829).

2. Ebenezer Cobham Brewer, Dictionary of Phrase and Fable Giving the Derivation, Source, or Origin of Common Phrases, Allusions, and Words that have a Tale to Tell: To which is added a Concise Bibliography of English Literature (London: Cassell and Company, Limited, 1905), 516.

3. Francis T. Buckland, Curiosities of Natural History, (London: Richard Bentley, 1868), 36–39.

4. Markham R. Clements, trans., "The Letters of Amerigo Vespucci," Hakluyt Society, no. 90 (1894).

5. J. A. Doyle, The English in America: Virginia, Maryland, and the Carolinas (London: Longmans, Green, and Co., 1882), 191.

6. "Indians and Smith," National Parks Service (U.S. Department of the Interior), accessed January 4, 2020, https://www.nps.gov/cajo/learn/historyculture/indians-and-smith.htm.

## Chapter 12: The Bigfeet & The Long Ears

1. Thomas J. Hutchinson, "The Tehuelche Indians of Patagonia," Transactions of the Ethnological Society of London, no.7 (1869).

2. "Under Captains Kind and Fitz-Roy," The Quarterly Review LXV, no. CXXIX (December 1839), 204.

3. Ibid., 204–205.

4. Ibid., 205.

5. Ibid., 205–206.

6. Ibid., 206.

## Chapter 13: Ancient America: We Have it All Wrong

1. Cushman, History of the Choctaw, Chickasaw, and Natchez Indians, 211.

2. John Bradbury, Travels in the Interior of America in the Years 1809, 1810, and 1811 (Liverpool, England: Smith and Galway, 1817), 42.

3. Joseph Mussulman, "Osage Indians," Discovering Lewis & Clark, December 2005, accessed April 09, 2018, http://www.lewis-clark.org/article/2535#Note1.

4. "The Gigantic Seris Indians have Commenced Hostilities," The North Carolinian (Elizabeth City, North Carolina), April 4, 1888.

5. Frederick R. Toombs, "Among Savage Seri," Marion Star (Marion, Ohio), June 2, 1900.

6. Ibid.

7. "Bones of Explorer Found," Boston Evening Transcript, December 27, 1906.

8. E. Infante et al., "Molecular Analysis of HLA Class I Alleles in the Mexican Seri Indians: Implications for Their Origin," Wiley Online Library, January 05, 2002, accessed April 16, 2018, https://onlinelibrary.wiley.com/doi/pdf/10.1034/j.1399-0039.1999.540104.x.

9. Dewhurst, The Ancient Giants Who Ruled America, 200.

10. David Hatcher Childress, Lost Cities & Ancient Mysteries of the Southwest (Kempton, IL: Adventures Unlimited Press, 2009).

11. Joseph Jones, Explorations of the Aboriginal Remains of Tennessee, vol. 22, Smithsonian Contributions to Knowledge (Washington: Smithsonian Institution, 1876), 5.

12. Peter Tyson, “Gigantism & Dwarfism on Islands,” PBS, November 01, 2008, accessed April 17, 2018, http://www.pbs.org/wgbh/nova/evolution/gigantism-and-dwarfism-islands.html.

13. “How our White Indians are Rising out of Legend into Fact,” The Ogden Standard-Examiner (Ogden, Utah), November 10, 1929.

14. “Sacrificial Deaths Indicated in Graves of Indian Children,” The Bee (Danville, Virginia), September 26, 1928.

15. “How our White Indians are Rising out of Legend into Fact,” The Ogden Standard-Examiner.

16. Dina Gilio-Whitaker, “The Sick Obsession of Dr. Glidden & His Museum Built with Sacred Bones,” Indian Country Media Network, August 01, 2013, accessed April 23, 2018, https://indiancountrymedianetwork.com/history/events/the-sick-obsession-of-dr-glidden-his-museum-built-with-sacred-bones/.

17. Ibid.

18. Louis Sahagun, “Bones Flesh out an Island’s History,” Los Angeles Times, April 02, 2012, accessed April 23, 2018, http://articles.latimes.com/2012/apr/02/local/la-me-catalina-bones-20120402.

19. Ibid.

20. L. A. Marzulli, “Ralph Glidden,” L. A. Marzulli’s Blog, October 9, 2014, accessed April 23, 2018, https://lamarzulli.wordpress.com/tag/ralph-glidden/.

21. “The Traces of a Lost Race,” The Scranton Tribune (Scranton, Pennsylvania), May 26, 1896.

22. “The Golgotha in the Pacific,” Altoona Tribune (Altoona, Pennsylvania), October 7, 1896.

23. Terje Dahl, “Did Ralph Glidden Find Bones of Giants on Catalina Island?” Giants, accessed April 23, 2018,

http://www.sydhav.no/giants/catalina_island.htm.

## Chapter 14: The Builders

1. David Hatcher Childress, Lost Cities of Arabia & Africa (Kempton, IL: Adventures Unlimited Press, 1989), 25–28.

2. Ibid.

3. “A Visit from Spacemen,” The New Scientist, February 18, 1960, 384.

4. Hugh Newman, “The Giants of Ancient Egypt,” Nexus, 2018.

5. Ibid.

6. The News (Frederick, MD), October 23, 1925.

7. Wichita Daily Eagle, November 17, 1891.

8. Patricia Cantley, “The Moundsville Giants,” Raleigh Register (Beckley, WV), June 19, 1963.

9. The Middletown Daily News-Signal, March 21, 1908.

10. Patrick D. Trader, “Mound Builders,” e-WV, October 12, 2010, accessed November 13, 2016, http://www.wvencyclopedia.org/articles/1424.

11. Dr. Greg Little and Dr. Lora Little, “The Mound Builders: Giant Skeletons and the Soul’s Journey to the Sky,” Edgar Cayce’s A.R.E., May 2, 2014, accessed November 24, 2019, https://www.edgarcayce.org/about-us/blog/blog-posts/the-mound-builders-giant-skeletons-and-the-souls-journey-tothe-sky/.

## Chapter 15: Strange Tablets & Other Artifacts

1. The Daily Journal (Wilmington, North Carolina), December 20, 1866.

2. Chad Stuemke, “Michigan Relics,” Chad Stuemke: Ancient Sacred Landscapes, Hidden Archeology, and Modern Mystic Cities, September 20, 2018, https://chadstuemke.com/michigan-relics-mysteries-ancient/.

3. The Ogden Standard-Examiner, November 9, 1930.

4. Henry R. Schoolcraft, “Observations Respecting the Grave Creek Mound,” Transactions of the American Ethnological Society 1 (1845), 390.

5. Ibid, 392.

6. “Braxton County Rune Stone,” The West Virginia Encyclopedia, accessed January 27, 2018, http://www.wvencyclopedia.org/print/Article/646.

7. Duncan Caldwell, “A New Ordering of Adena Tablets Based on a Deeper Reading of the McKensie Tablet,” Res: Anthropology and Aesthetics 65-66 (2014/2015), 105-127.

8. Ibid.

9. Fritz Zimmerman, Mysteries of Ancient America, 59–64.

10. Ibid.

11. The Ohio History Connection, accessed January 28, 2018, http://ohsweb.ohiohistory.org/gallery2/main.php?g2_itemId=501.

12. Judge Hosmer, “Origin of Our Antiquities,” Overland Monthly and Out West Magazine, vol. 9, no. 6, December 1872.

## Chapter 16: Where is the Evidence?

1. Wheeling Daily Intelligencer, May 5, 1884.

2. Cantley, “The Moundsville Giants.”

3. “Hu Maxwell’s Journeys,” The Raleigh Herald (Beckley, WV), October 4, 1906.

4. Ibid.

5. Vieira, Newman, and Hamilton, Giants on Record, 55–56.

6. M. D. Jeter, Edward Palmer’s Arkansaw Mounds (Tuscaloosa: The University of Alabama Press, 2010), Project MUSE.

7. “Hu Maxwell’s Journeys.”

8. Galveston Daily News, August 20, 1905.

9. Wisconsin Tribune, February 2, 1935.

10. “Unearthed a Skeleton,” The Star Press (Muncie, IN), August 24, 1900.

11. John Haywood, The Natural and Aboriginal History of Tennessee, (Nashville, TN: Printed by George Wilson, 1823).

12. “Frequently Asked Questions,” National Parks Service, accessed January 18, 2018, http://www.nps.gov/nagpra/FAQ.

13. Douglas Preston, “The Kennewick Man Finally Freed to Share His Secrets,” Smithsonian.com, September 01, 2014, accessed January 18, 2018, https://www.smithsonianmag.com/history/kennewick-man-finally-freed-share-his-secrets-180952462/?all.

14. Ibid.

15. “Kennewick Man, The Ancient One,” Burke Museum, July 20, 2017, accessed January 18, 2018, http://www.burkemuseum.org/blog/kennewickman-ancient-one.

16. Tasneem Raja, “A Long, Complicated Battle Over 9,000-Year-Old Bones Is Finally Over,” NPR, May 05, 2016, accessed January 18, 2018, https://www.npr.org/sections/codeswitch/2016/05/05/476631934/a-long-complicated-battle-over-9-000-year-old-bones-is-finally-over.

17. National Parks Service, “Frequently Asked Questions.”

18. Hamilton, A Tradition of Giants, 14.

19. “Remains of Ancient Egyptians Turned into Drugs a Century or Two Ago,” The Leavenworth Weekly Times, August 11, 1887.

20. The Morning Democrat, May 24, 1896.

## Chapter 17: Ancient Astronaut Theorists Say Yes!

1. Courtney Graves, “Racism In ‘Ancient Aliens,’” The Odyssey Online, July 18, 2016, accessed December 6, 2019, https://www.theodysseyonline.com/racism-in-ancient-aliens.

2. Jon Coumes, “‘Ancient Aliens’ Is Everything That’s Wrong With America,” The Awl, September 19, 2017, accessed December 6, 2019, https://www.theawl.com/2017/09/ancient-aliens-is-everything-thats-wrong-with-america/.

3. Reverend Michael J. S. Carter, A New World If You Can Take It: God, Extraterrestrials, and the Evolution of Human Consciousness (Nashville: Grave Distractions Publications, 2014).

4. Ibid.

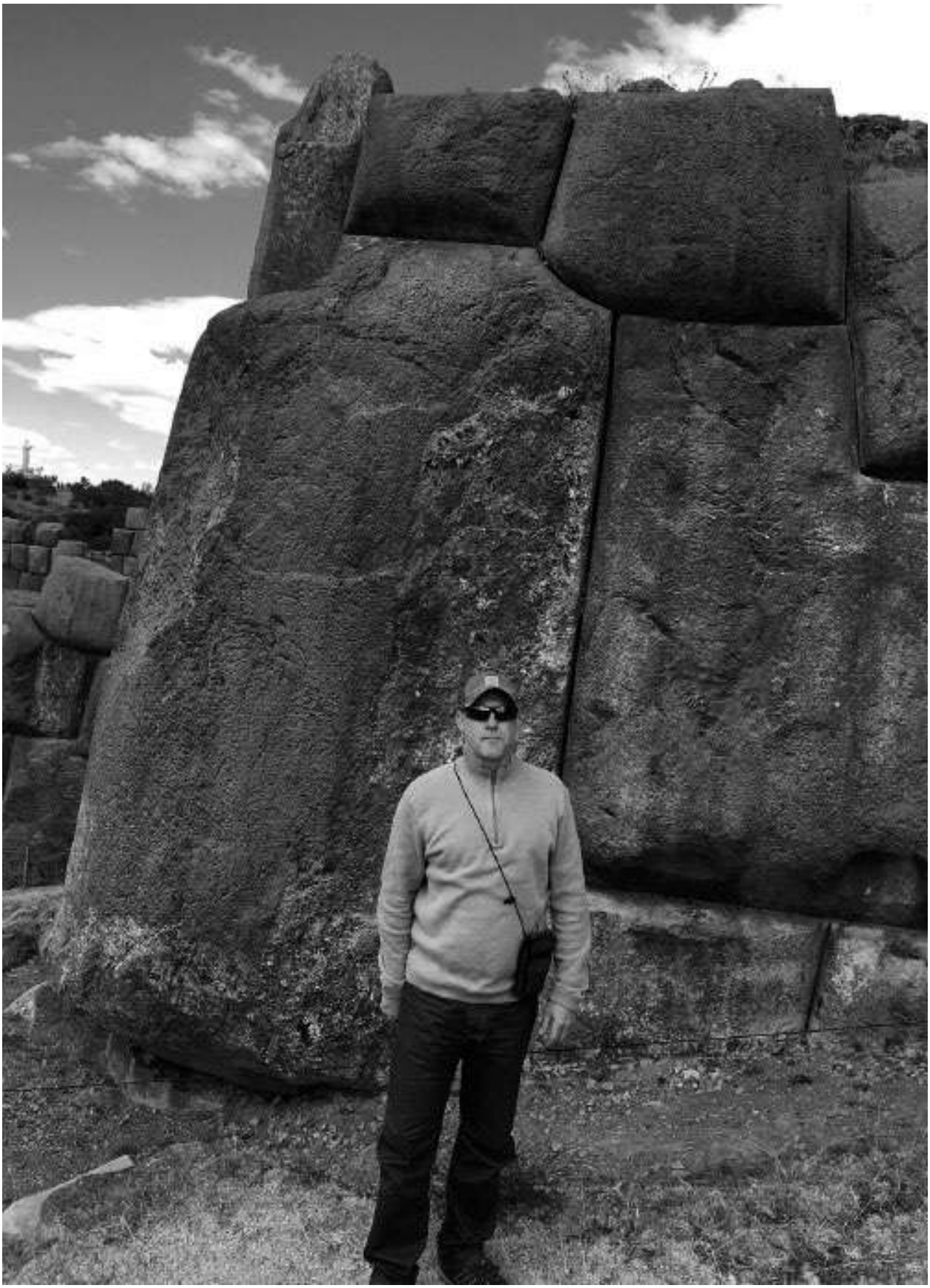
5. Ibid.

## Chapter 18: Conclusion

1. Barry H. Downing, The Bible and Flying Saucers (New York: Marlowe & Co., 1997).

2. Ibid.

# About the Author

Denver Michaels is an author with a passion for cryptozoology, the paranormal, lost civilizations & ancient history, and all things unexplained. In 2016, the Virginia native released his first book, People are Seeing Something—a culmination of many years of research into the lake monster phenomenon. Since then, he has gone on to write Water Monsters South of the Border, Wild & Wonderful (and Paranormal) West Virginia, and two paranormal-themed travel books.

Michaels works full-time as an engineering technologist. He is an avid outdoorsman, and in his spare time, he enjoys investigating the unexplained and traveling with his wife and adult children.